

VICHARA SAGARA

A Treatise in Advaita Philosophy



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VOLUME 04

Chapter 2

Specific establishment of the fourfold connecting factors

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| 13 | Avarta 40 – 41 | - Objection related to the elimination of sorrow. |
| 14 | Avarta 42 | - Objection related to the attainment of Absolute Peace. |
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INTRODUCTION

Chapter 2

संस्कृतविचारसागरे अनुबन्धानां वशेषतो निरूपणं नाम
द्वितीयस्तरङ्गः

- 69 Avartakams, special Hair splitting enquiry on Anubandha Chatushtayam.

Example :

- Suppose you want to build a house on plot you purchased and someone else says land belongs to him.
- Nischaladasa wants to build Vedanta house, others throw obstacles, NOC has to be obtained for Anubandha Chatushtayam.

| 1 st Chapter | 2 nd Chapter |
|-------------------------|-------------------------|
| High Court case | Supreme Court case |

पूर्वतरङ्गे अनुबन्धजतं संक्षेपत उक्तम्।
अस्मिन्स्तु द्वितीयतरङ्गे तद्विस्तरतः प्रतिपाद्यते।

- Previous Chapter 1 – 4 factors studied briefly in 39 topics.
- In Chapter 2 – same 4 chapters in more detail – 69 topics.



CHAPTER 1 & 2

Anubandha Chatushtaya

(आ ४०-४३) अधिकारिविषयकाक्षेपाः-

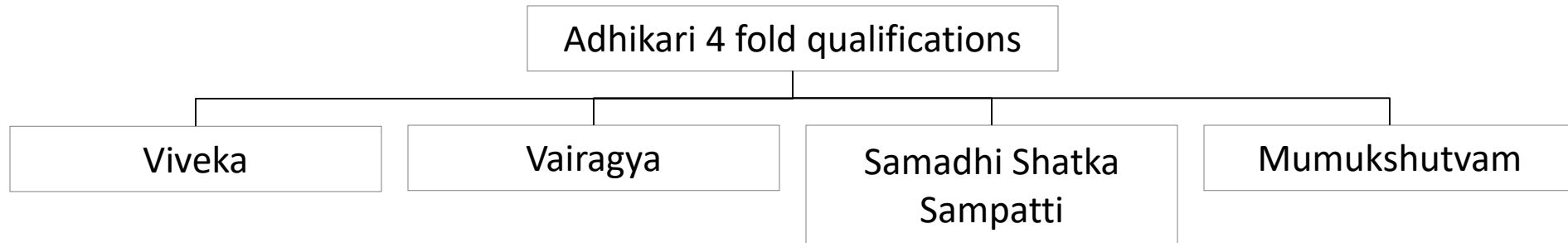
Topic 40 to 43 : Objection related to the Nature of an aspirant :

Topic 40 : Objection related to the elimination of sorrow दुःखनिवृत्तावाक्षेपः

(४०) दुःखनिवृत्तावाक्षेपः- साधनचतुष्टयसंपन्नोऽधिकारिति पूर्व प्रत्यपादि।
तेषुसाधनेषु 'मुमुक्षता' नामैका। सा च साधनेषूत्तमा।
मुमुक्षुता नाम तीव्रतरमोक्षेच्छा। मोक्षश्च
सोपादानकारणजगन्निवृत्युपलक्षितब्रह्मावाप्तिरत्युच्यते।
अत्र मोक्षलक्षणघटकविशेषणरूपप्रथमांशे सोपादानकारणजगन्निवृत्तौ
पूर्वपक्षी शङ्कते – मूलाविध्यया सह जगन्नाशं न कोऽपि वाञ्छति।
किन्तु विवेकी तापत्रयनिवृत्तिमात्रं वाञ्छति।

- Objection w.r.t. Adhikari.
- No student possible if student understands what Vedanta is promising.
- Students will come if they don't understand what Vedanta is promising.
- Since no candidate possible, no Shastra possible.
- Adhikari – Vishaya Akshepa.
- Dukha – Nivritou Akshepa.

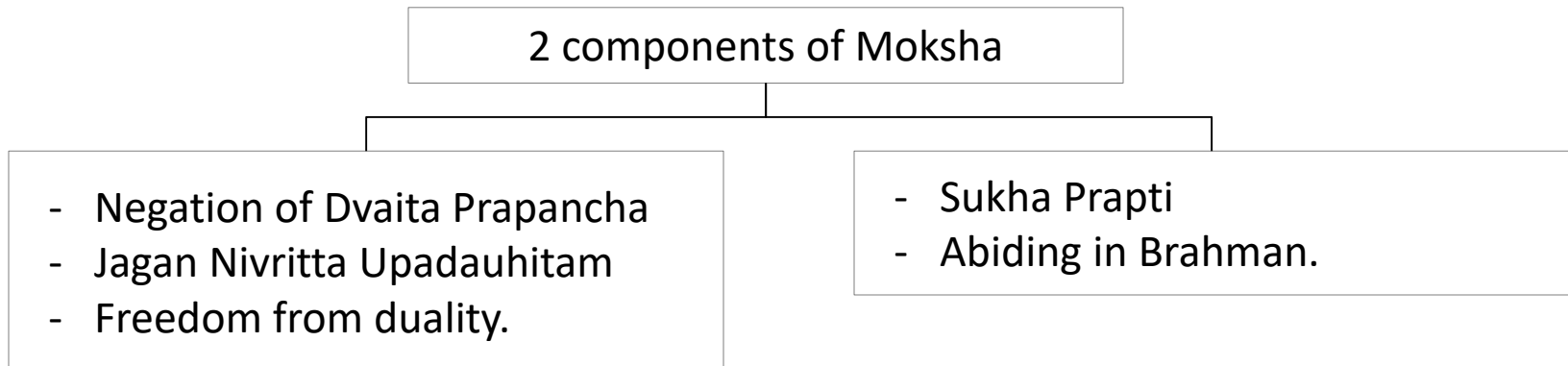
- Problem of freedom from sorrow.
- Vedanta promising Moksha, freedom from sorrow
- Purva Pakshi – has objections, Akshepa, regarding this teaching in chapter 1.



- Moksha is prime desire.

General Law :

- **Effort proportional to desire.**
- **Result proportional to effort.**
- Desire is most important, Teeviratara Ichha, most intent desire.



I) Dvaita Prapancha Negation along with its cause – Moola Avidya, Upadanam.

II) After elimination of Dvaita Prapancha, I should abide as Aham Advitiyam Brahma Asmi, nondual Brahman.

- Both are problems.

Topic 33 :

(३३) प्रयोजनलक्षणम्--- सर्वप्रपञ्चकारणीभूताज्ञानं तत्कार्यदृश्यजातं सर्वं द्वैतं च जननमरणप्रबन्धरूपाखिलदुःखनिदानत्वान्महानर्थ इति श्रुतिस्मृतिपुराणेतिहासानुभवादिसकलप्रमाणसिद्धम्। ईदृशानर्थनिवृत्तिः परमानन्दावाप्तिश्च मोक्ष इतुच्यते। अयमेव मोक्षोऽस्य ग्रन्थस्य परमप्रयोजनम्।

- Maya = Moola Avidya = Prakrti = Avyaktam.
= Avyakrutam = Shakti.
- Naishkarma Siddhi – Chapter 3 - Introduction.

Purva Pakshi : Question

- When student comes to Vedanta, nobody comes with intention of elimination of Dvaita Prapancha.
- Student has possession of Pancha Anatma.
- Student loves profession, property, family, body, mind.

- **Everybody comes to Vedanta for improving them, not to eliminate Pancha Anatma.**

- I want my daughter to be better off, not to dismiss her.

• **Wants Advaita Siddhi alongwith Dvaita Prapancha.**

- If Guru get students and has not made clear his intention in the beginning, it will be called another scam to be exposed.
- Jagan Nasham Kopi Vanchati.
- Nobody wants to eliminate world.
- Student wants to retain in one corner of his mind his favourite personal Anatma.
- Wants only to eliminate Tapa Trayam – 3 fold sorrow.
- Jagan Nivritti is not desire of humanity, only Tapa Traya Nivritti.
- You promise Jagan Nivritti... Neti Neti, Neha Na Nana Asti Kinchana.

Brihadaranyaka Upanishad :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ; कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्नु अपानः प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ; उदान इति ; कस्मिन्नु उदानः प्रतिष्ठित इति ; समान इति ; स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः, स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं पुरुषं पृच्छामि ; तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasmin nu tvam cātmā ca pratiṣṭhitau stha iti. pkasmin nu tvam cātmā ca pratiṣṭhitau stha iti. prāṇa iti. kasmin nu prāṇaḥ pratiṣṭhita iti. apāna iti. kasmin nv apānaḥ pratiṣṭhita iti. vyāna iti. kasmin nu vyānaḥ pratiṣṭhita iti. udāna iti. kasminn ūdānaḥ pratiṣṭhita iti. samāna iti. sa eṣa, na iti. na ity ātmā, agrhyaḥ na hi grhyate, aśīryaḥ, na hi śīryate, asaṅgaḥ na hi sajyate, asito na vyathate, na riṣyati. etāny aṣṭāv āyatanāni, aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ. sa yas tām puruṣān niruhya pratyuhyātyakrāmat, tam tvā aupaniṣadam puruṣam prcchāmi. tam cen me na vivakṣyasi mūrdhā te vipatiṣatīti. tam ha na mene śākalyaḥ, tasya ha mūrdhā vipapāta, api hāsyā parimoṣiṇo'sthīny apajahruḥ, anyan manyamānāḥ ॥ 26 ॥

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

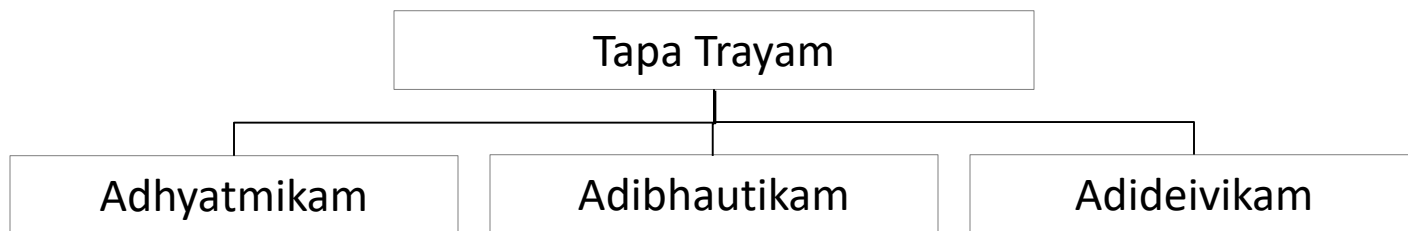
By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Mandukya Upanishad :

न कश्चित् जायते जीवः संभवः अस्य न विद्यते ।
एतत् तद् उत्तमम् सत्यम् यत्र किञ्चित् न जायते ॥

na kashchit jaayate jeevah sambhavah asy na vidyate ॥
etat tad uttamam satyam yatr kinchit na jaayate ॥

- Who is interested in world Nivritti?
- We want world intact, remove Tapa Trayam, mentioned in every Shanti Mantra.



- Tapa = Dukha, Sorrow.

Adhyatmikam :

- Pain born out of problems from our body and mind.

- In Sthula and Sukshma Shariram Jaradi Rogha...
- Diseases like fever...
- Shuth – Hunger
- Pipasa – Thirst
- Janyam Dukham.
- All bodily pain = Adhyatmikam.
- Atma part in Adhyatmika, body here.
- Atma not Sat Chit Ananda Atma, Sharira Daihikam.

Adibhautikam :

- Pain caused by other living being, human, snake... thieves, Buta = Pranina, living being.

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

Adi Deivikam :

- Devata Sambanda pains.
- Invisible living beings not available for our perception.
- Yaksha, Preta, Rakshasha, Pishacha are negative forces, give pain.
- Indra, Varuna, Agni Devatas give Joy, positive forces.
- Graha = Ghost, which possesses other weak beings.
- Sheetam – cold.
- Vatha – Wind.
- Atapaha – heat caused by sunlight.

Revision (34) :

एतत्त्रिविधदुःखनवृत्तिरेव सर्वैः प्रार्थ्यते। न दुःखादन्यस्य
कस्यचिदपि निवृत्तिर्विवेकिभिः प्रार्थ्यते।

- 2nd chapter focusses on Anubandha Chatushtayam.
- Objections are raised to prove that Shastram can't survive without Anubandha Chatushtayam.
- Prayojanam of Moksha proposed by Advaitin is not Attractive.
- Dukham replaced by Dvaita Prapancha, Sukham equated with Advaitam.

- **Moksha redefined as Dvaita Prapancha Nivritti and Advaita Atma Adhishtanam.**

In Purva Pakshi Philosophy :

- Moksha is rejection of Dvaita Prapancha and Abidance in Advaita Atma is not possible.
- Both not desired by anyone.
- If Advaitam definition of Moksha taken, Moksha is Dukha Nivritti + Sukha Prapti
Moksha sounds wonderful, appealing.

- **Purva Pakshi – equates Dukha Nivritti with Dvaita Prapancha Nivritti and equates Ananda Prapti with Advaita Atma Prapti.**

- Everybody loves Dvaita Prapancha because in Dvaita Prapancha Alone one holds all possessions, family, body and mind.
- Wants only sorrow to go, does not want world to go.

Example :

- In headache, can't remove head, to cure the Ache.
- All want to retain Dvaitam but get Nivritti of Trividha Dukham.
- Seems to be very right.
- Dvaita Prapancha Nivritti suggested by Advaitin not appealing, attractive.
- Therefore Moksha not appealing.
- Therefore Mumukshutvam can never come, Adhikari can't be there, Anubanda Chatushtayam not possible.

- Intelligent people will not desire Advaitam.

तस्मान्मूलाविध्या सहितजगन्निवृत्तौ न कस्यापीच्छा जायते। इति।

- Topics 40 – 43, 4 topics for Purva Pakshi's Objection.
- Adhikari Vishaya Akshepa Siddanta comes in topic 44.
- Elimination of Moola Avidya, Adhikari does not mind but not elimination of dear Dvaita Prapancha.

Topic 41 :

(४१) न च “सर्वेषां निःशेषसकलदुःखनिवर्हणेच्छा विध्यते,
समूलाज्ञानजगन्निवृत्तिमन्तरा न निःशेषसकलदुःखोच्छेदः
सम्भवति, इत्यतो निःशेषदुःखनिवृत्त्यन्यथानुपपत्त्या
समूलाज्ञानजगन्निवृत्तिरर्थादाक्षिप्यते” इति वाच्यम्।
आर्तानां धन्वन्तर्यादिकृतायुर्वेदोक्तभैषज्यसेवनात्
ज्वरादिरोगहेतुकदुःखस्वक्षयदर्शनात्। भोजनेन
क्षुज्जन्यदुःखनिवृत्तेः सर्वानुभवसिद्धत्वाच्च। इत्थमेव
तत्तत्प्रतीकारेण तत्तद्दुःखनिवृत्तिसंभवे
समूलाज्ञानजगन्निवृत्तिमन्तरेणापि दुःखनिवृत्तेः संभावितत्वात्,
नापेक्ष्यते दुःखनिवृत्त्यर्थं समूलाज्ञानजगन्निवृत्तिः ।
तस्मान्मोक्षलक्षणघटकसमूलाज्ञानजगन्निवृत्तरूपे विशेषणांशे
न कस्यापीच्छा जायेत।

- Purva Pakshi – Imagining suggestion of Advaitin in this topic.

Advaitin :

- Not interested in negation of world but it is neccessiated because world is afflicted with Dukham.

- Dukha Nivritti requires Prapancha Nivritti.
- No Alternative method like limb Amputation is last resort to save it from spreading to other parts of body.

- **Retaining Prapancha, Dukha Nivritti is not possible.**

- Retaining limb health not possible.
- Therefore Amputation of Dvaita Prapancha required alongwith Agyana Nivritti.
- Sorrow and Dvaita Prapancha intertwined.
- Like Tumour, remove some healthy portion also for safety.
- Elimination of sorrows alone not possible.
- Therefore Advaitin concludes, have to do Amputation.
- No alternative medicine, cure.

- **Dukha Nivritti implies Jagan Nivritti – Dvaita Prapancha Nivritti alongwith Agyanam.**

- Both inseparably connected.

Purva Pakshi :

- Alternative methods available – Ayurveda, Aromatherapy, music, dance...
- Retain world, apply other therapy as remedy for 3 sorrows.

Adhyatmika Sorrows :

- Doctors are there, astrologers, Nadi experts, temples, Upasakas to remove Adhyatmika, Adibautika, Adideivika Dukham.

Adideivika Sorrows :

- Sudarshana Homam, Navagraha Homam, Mrutinjaya Homam to eliminate all sorrows and retain Dvaita Prapancha.
- Enjoy sorrowless Ananda, happy life.
- Why Amputation is suggested by Advaitin in the beginning itself?
- Ayurveda, Lehyam, Oils, Dhanvantari medicines to be consumed for pains caused by Jvaram.
- Retain Shiraha, head and take migraine medicine.
- For hunger and thirst take food and drink.
- Mosquito repellents available.
- Why Dvaita Prapancha repelling medicine?
- For Adideiva Sorrows, Pariharas available.
- Modern science try to improve quality of life retaining world as it is.
- Sugar free chocolates, that less that, is available for everything.
- We must enjoy life without guilt and regret.
- When other cures available, who wants Vichara Sagara.
- Negation of Dvaita Prapancha alongwith Moola Avidya not required for removing sorrow.

Definition of Moksha Viseshana Amsa :

1st Part :

- Dukha Nivritti by Dvaita Prapancha Nivritti nobody wants.

2nd Part :

- Advaita Avasthanam for Sukha Prapti.
- Definition given by Advaitin, nobody will desire if they understand.

Example :

- Nasruddin Mulla got clap everywhere when they didn't understand the language he spoke.
- Got bricks when he spoke the language Audience knew.
- If students understand what is Moksha promised by Advaitin, they will not remain for a day.
- Mumukshu Abhava, Adhikari Abava, Anubandha Chatushtaya Abava, Vichara Sagara Grantha Na Arabyathe.

Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman.
[I – I – 1]

- Shastram Na Arambaniyam... Shankara writes commentary.

Topic 42 : Objection related to the “attainment of Absolute Peace” सुखप्राप्तिविषयकाक्षेपः-

(४२)सुखप्राप्तिविषयकाक्षेपः- मोक्षलक्षणघटकविषयांशे ब्रह्मावाप्तिरूपेऽपि न कस्यापीच्छा जायेत। तथाहि – यदव वस्तु प्रागनुभूतं तज्जातीयवस्त्वन्तरस्यैव सुखसाधनत्वेन संप्राप्ताविच्छा सर्वेषां जायेत, नाननुभूतसंप्राप्तौ। यथा देशान्तरेषु विध्यमानष्वत्यदूभुतेष्वप्यनिर्ज्ञातेषु पदार्थेषु, तत्प्राप्तीच्छा न कस्यापि जायत एव। तद्वदेवात्रापि मुमक्षोरधिकारिणः प्राङ्मनब्रह्मविषयकज्ञानमस्ति। यस्य तु ब्रह्मज्ञानमस्ति स नाधिकारी, तस्य मुक्तत्वात्। मुक्तस्य च मुमुक्षानुपपत्तेरधिकाराभावः। अतो वेदान्तश्रवणात्पूर्वमनिर्ज्ञातस्यब्रह्मणोऽवाप्तीच्छा कस्यापि नोन्मिषत्येव। इत्थं समूलाज्ञानजगन्निवृत्त्यात्मके, तदुपलक्षितब्रह्मावाप्तिरूपे च मोक्षे न जायेतैवेच्छा कस्यचिदपि। तस्मादधिकारी मुमुक्षुर्न कोऽपि सिद्ध्यति।

Moksha Definition - Objections

(I)

- Dvaita Prapancha Nivritti
- Dukha Nivritti
- Topic 40 + 41

(II)

- Advaita Avasthanam
- Sukha Prapti
- Topic 42 + 43

1st Part :

- **For Dukha Nivrittiartham, Advaitin does Dvaita Prapancha Nivritti which nobody desires.**

2nd Part :

- **Sukha Prapti, Brahma Prapti not possible.**
- **Sukha Praptiartham Advaita Avasthanam, nobody will desire for.**
- Objection w.r.t. Sukha Prapti that Advaitam promises, attainment of happiness not possible.
- Brahma Rupa = Advaita Atma Avasthanam.
- Abidance of Advaitam Brahma.
- Why nobody will desire?
- How does a human being act in the world?
- 1st person experiences an object or person with Sukham or Dukham.
- Mango gives Ananda, thereafter want Sajatiya Padartha, Mango again.
- Develop Samana Jatiya Ichha.
- Want same object, person.
- Brahman never experienced.
- We can't contact Brahman and enjoy as an object or person.
- We all have Anubhuta Vishaya Ichha, play same music, talk again and again.

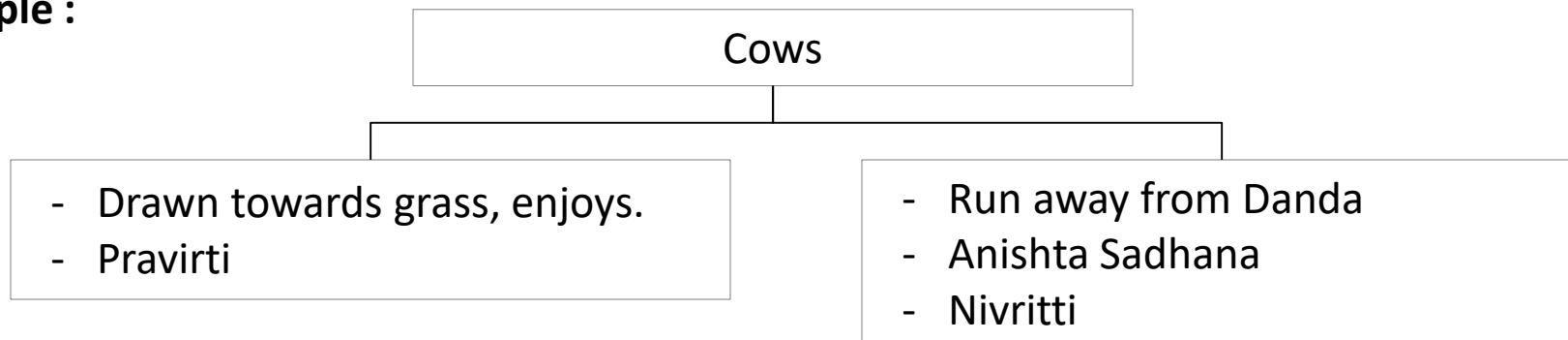
- Sajatiya Vishaya Ichha.

• **Brahman does not come under Anubuta Vishaya Icha.**

• **Therefore people will never desire.**

- Commentator writes Ramanuja Acharya's visit to Vaikunta with Diamonds and gems.
- We also want to go to experience Samaniya Jatiyam.
- Vishnu – Adharam Madhuram, Vadanam Madhuram, Nayanam Madhuram.
- All compassionate, Sajatiya Vishaya Sukham attractive, want to go on Vaikunta Ekadasi day through special path.
- Brahman is Asparsham, Arupam, Agandham, Arasam, Ashabdam.
- Never come across Brahman as an object or person, can't desire Ananda from that.
- No attraction for Bland Brahman says Purva Pakshi.
- Whatever object is experienced before as means of enjoyment, then can visualize it as Sukha Sadhanam and desire later.

Example :



- **All Pravritti, Nivritti based on inference, Anumanam, previous Pratyaksha Anubhava.**

- Brahman not available for Anumanam, Purva Anubhava Abava.
- No desire arises w.r.t. unknown objects.
- There are many unknown objects in other countries, I don't desire, completely unknown.
- In the case of Vichara Sagara student, Mumukshu has no Brahman experience before, hence there will be no desire, no Samana Jati for Brahman.
- If he has experience, will be already liberated (Mukta), text irrelevant.

Mulla Joke :

- **Asks Audience 1st day :**

Do you know what I am going to speak? Audience says no.

Then he says if you don't know what's the use of speaking.

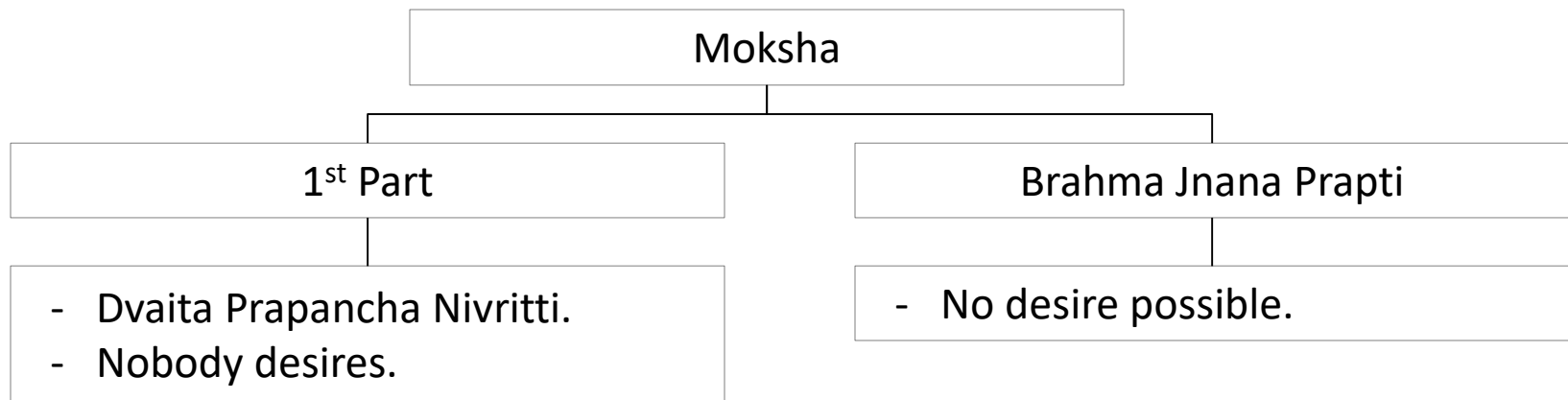
- **2nd day :**

If you know, why should he speak.

- **3rd Day :**

Let those who know teach others who don't know.

- Brahman Jnani or Ajnani, both Anadhikaris.
- You have no student, no Adhikari, no Mumukshu, Anubanda Chatushtayam Nasti.



Revision (35) :

- Topic 40 – 41 – 42 – 43 – Purva Pakshi raises objections regarding Moksha and Possibility of Adhikari for Moksha.
- Desire for Brahman Ananda is not possible for anyone.
- Desire possible only for already experienced object, person, situation.
- Brahman Ananda not experienced before, therefore can't desire that.
- Vishaya Ananda experienced but not similar to Brahma Ananda.
- **In Vishaya Ananda Dvaitam is there, in Brahma Ananda no Dvaitam.**
- Since no experience, desire for Brahma Ananda not possible.
- Similarly Dukha Nivritti prescribed by Vedanta not possible.
- Everybody wants Dukha Nivritti but Advaitam requires Dvaita Prapancha Nivritti.
- Advaitin suggesting Dvaita Nivritti as means of Dukha Nivritti.

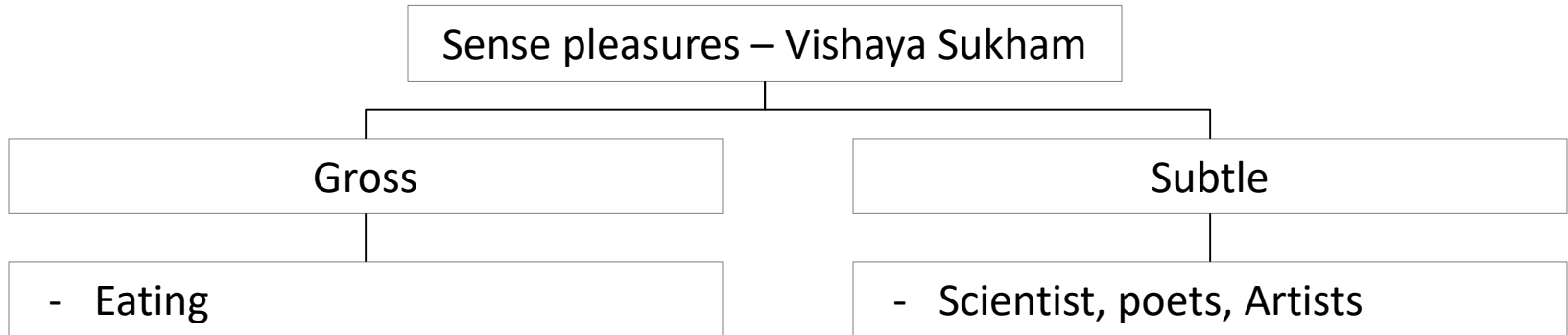
- Nobody wants Dvaita Nivritti, everybody loves Dvaitam, family, profession, possession.
- Dvaita Nivrittou Api Na Ichha, Brahma Ananda Praptou Na Ichha.
- Therefore no Adhikari in form of Mumukshu.
- Since Adhikari Absent, Anubandha Chatushtayam Absent.
- Vedanta Non relevant.

Topic 43 :

(४३) अधिकार्यभावं प्रकारान्तरेण प्रतिपादयति-सर्वोपि
विषयसुखमेव वाञ्छति। तपस्विनोऽपि
पारलौकिकभोगाभिलाषेणैवैहिकान् भोगान्
परित्यज्यानेकविधक्लेशान्सहन्तेः तथा चैहिकेभ्यो
वाऽऽमुष्मिकेभ्यो वा विषयसुखेभ्य एव सर्वे स्पृहयन्ति।
नैवेदमस्ति विषयसुखं मोक्षे। ततो न कोऽपि मोक्षसाधनमिच्छेत्।
ततश्च मोक्षेच्छारूपा मुमुक्षा न कस्यापि सिद्ध्येत्। किञ्च
ब्रह्मादिस्तंबान्तस्य लोकस्य विषयसुखाशापाशपरवशीकृतचित्तत्वात्
वैराग्योपरमशमदमादिसाधनं न कस्यापि सिद्ध्येत्।
तस्मात्साधनचतुष्टयसंपन्नस्याधिकारिणोऽभावाद्विफलोऽयं ग्रन्थारम्भः।

- Adhikari Bavam Prakarantarena Pratipadayati.
- Purva Pakshi tries to establish that there is no Adhikari possible for Vedanta through another Argument.
- Sarvapi Vishaya Sukha Eva Vanchati.
- Everybody wants to enjoy sense pleasure which comes through subject – object duality.

- All want to retain individuality and enjoy wonderful aspects of creation.



- Dvaita Sukham eva Vanchati.
- In all sense pleasures Dvaitam involved.
- Religious spiritual seekers want to enhance quality of Body / Mind / Intellect equipment and quality of surrounding world.
- Tapasvins perform austerity to go to higher worlds after death, Buar, Tapo, Jana, Vishnu, Shiva, Loka.
- Get Aprakruta Shariram, other than 5 Butas, not tired, youthful, enjoy Shabda, Rupa, Rasa, Gandha in other Lokas.

Taittiriya Upanishad :

ते ये शतं मनुष्यगन्धर्वाणामानन्दाः ।
 स एको देवगन्धर्वाणामानन्दः ।
 श्रोत्रियस्य चाकामहतस्य ॥ ३ ॥

te ye śataṃ manuṣyagandharvāṇāmānandāḥ ।
 sa eko devagandharvāṇāmānandāḥ ।
 śrotriyaśya cākāmahatasya ॥ ३ ॥

A Hundredfold of the bliss of the human Gandharvas is the unit of measure of the bliss of the celestial Gandharvas. This is the same as the bliss of one who is well versed in the Vedas and who is free from all desires. [2 - 8 - 3]

- All seek Dvaita Ananda, Vishaya Ananda not Advaita Ananda.
- Undergo pains of various types.
- All in the society, forest, giving up worldly pleasure for Dvaita Ananda in Iha Loka and Para Loka.
- In your Moksha Ananda, No Dvaitam, no Shabda, Sparsha, Rupa, Rasa Gandha.
- **In Advaitam Vishaya Sukham not possible.**
- Purva Pakshi Charges Advaitin and says you wont get a single student.
- No one will desire mumukshutvam.
- Brahman will become an extraordinary object, extraordinary state to be experienced in Nirvikalpaka Samadhi.
- Amruta Dhara will flow from Sahasradhara Chakram and Rupturous Ananda will flow and will get Aparoksha Anubhuti of Brahman.
- All want Dvaita Prapancha Brahma Ananda not Advaita Brahma Ananda other than Vishaya Ananda.

Purva Pakshi :

- Goes one step further – Abhyupethya Vada.
- Let us assume Advaita Ananda is possible.

- People would love to retain Dvaita Ananda also.
- Vairagyam from Dvaita Ananda nobody can develop.
- **Can develop Moksha Ananda Raaga retaining Vishaya Ananda also.**
- Students will seek Dvaita Ananda + Advaita Ananda.
- Vishaya Sukham Vairagyam nobody can have.
- Nobody can drop Pasham to Vishaya Ananda.
- Attachment will be there, Vairagyam not possible, mental disturbances will be there, regarding 5 objects of Attachment – profession, possession, family, body, mind.
- Mind will be preoccupied.
- No Kshama – no relaxed, focused mind.
- Poorna Sravanam / Mananam / Nididhyasanam – not possible.
- Jnanam and Jnana Nishta not possible.
- Understand, but will not accept binary format as practical.
- Swamiji teaching since 1977 – 43 years in 2019.
- No Vairagyam, Kshama, Uparama Dama, titiksha, Samadhanam, no Sadhana Chatushtaya Sampatti, no Adhikari.
- Don't start Vichara Sagara Grantha.
- Upto this is Purva Pakshi.

Topics 44 – 54 : 11 topics

- 11 topics is Nishchala Dasa Answer.

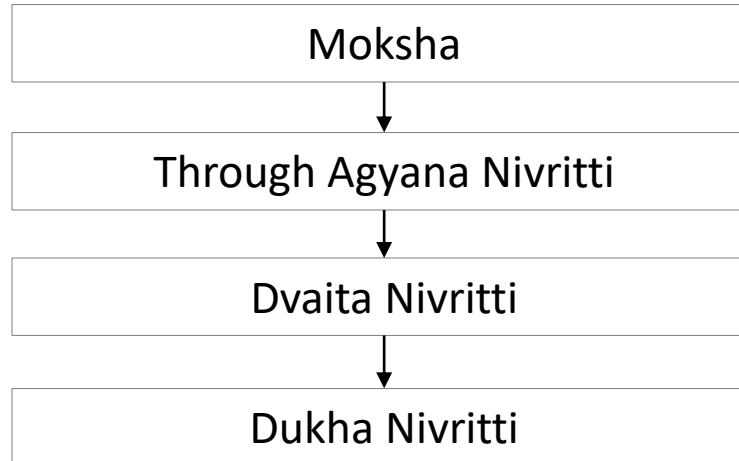
(आ. ४४-५४) अधिकारिविषयकाक्षेपाणां समाधानानि।

Topic 44 :

(४४) मोक्षस्य प्रथमांशभूते समूलज्ञानजगन्निवृत्तिरूपे इच्छासंभवप्रकारः।

1st Topic :

- Iccha Sambava Prabavaha.
- Desire for Moksha can arise in a spiritual seeker.



Moksha - Definition

2 components

Dukha Nivritti

Sukha Prapti

Nishchala Dasa :

- I will get students.
- Purva Pakshi's Topic 40 + 41 – summarised by Nishchala Dasa here.
- Everybody wants Dukha Nivritti.

Dukha Nivritti

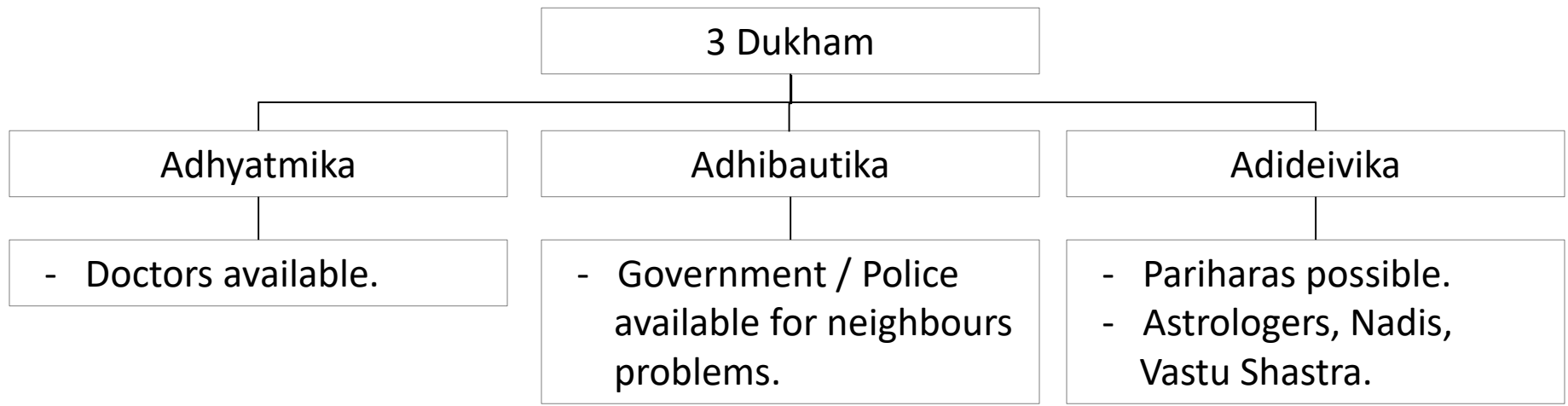
Advaitin

- Elimination of Dukham requires negation of world.
- **Dvaiti Nivritti Eva, Dukha Nivritti.**

- Why are you unnecessarily prescribing Shira Cheda for Shira Vedana.

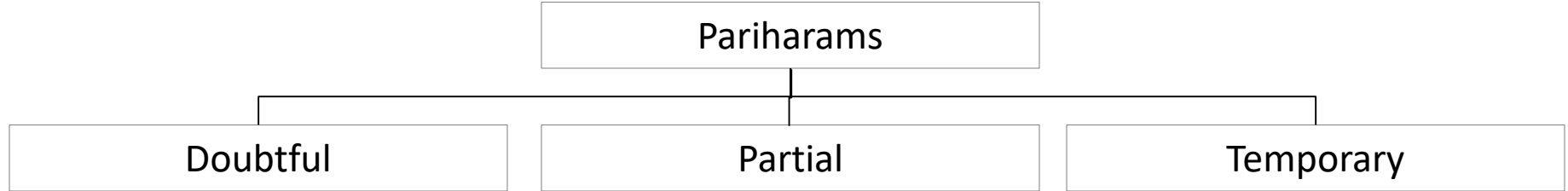
Purva Pakshi

- Dukham alone can be negated without eliminating world.
- **3 Dukham :**
 - 1) Adhyatmika
 - 2) Adibautika
 - 3) Adidevika
- Trivida Dukha Nivritti remedy available retaining Dvaitam.



Nishchala Dasa :

- Remedial measures may or may not solve all problems, may or may not work, never solve problems for good, might recur.



Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

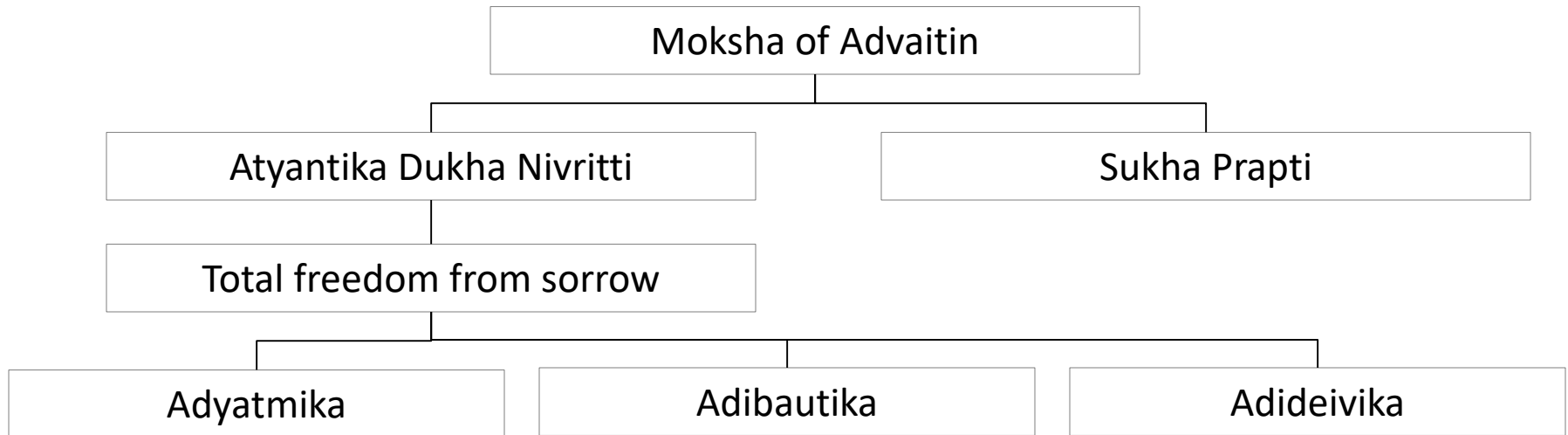
Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtēna,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Revision (36) :

Purva Pakshi :

- Objection to Advaita Moksha.



Advaitin :

- Possible only through Dvaita Nivritti, Dvaita Nivritti only through Agyana Nivritti.

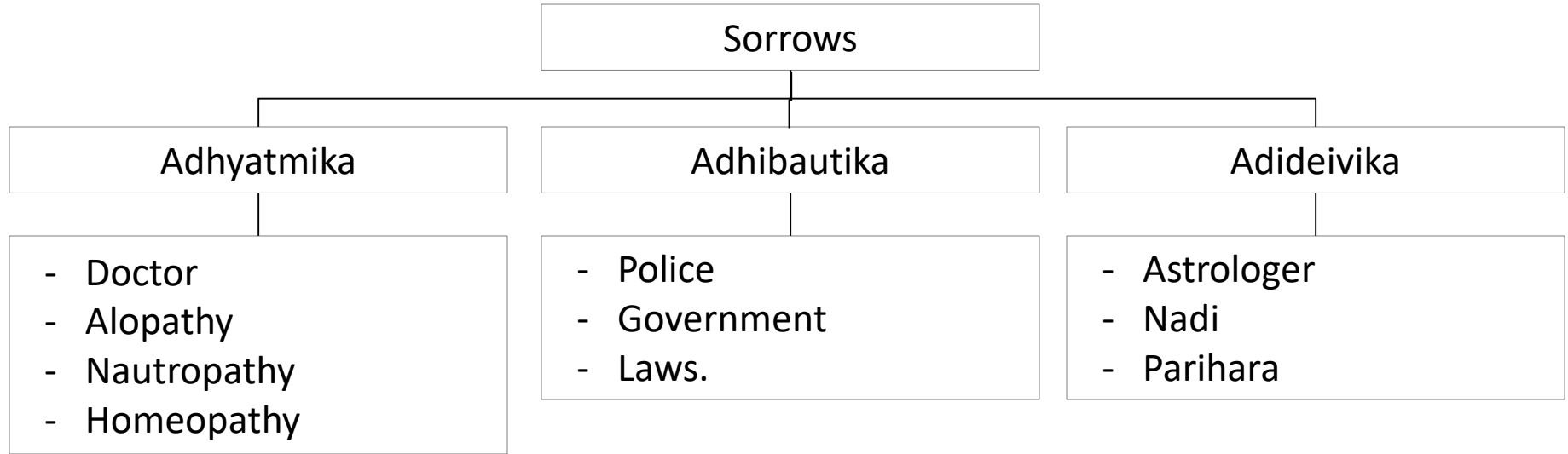
Purva Pakshi :

- We don't require Dvaita Nivritti.
- Nobody wants to remove family, possessions.

Advaitin : Question

- Is it possible to remove Dukham only?

Purva Pakshi :



- Enjoy Dvaita life, get married, live permanently happy.

Nishchaladasa :

सर्वानर्थबीजभूतमूलाज्ञानतत्कार्यं जगन्निवृत्तिव्यतिरेकेण

- Total elimination of sorrow is possible only by Dvaita Nivritti accomplished by Agyana Nivritti which is accomplished by Jnana Prapti and which is accomplished by studying Vichara Sagara.
- I have students confirming this.
- Nischaladasa firmly asserts his stand indicating conviction he has.
- Sarva Anartha, Jagan Nivritti Vyatirikena...

- Without negation of Dvaita Prapancha which is accomplished by Moola Agyana Nivritti.
- **Definition of Moola Avidya :**
Sarva Anartha Bheeja which is root cause of all problems.
- What is nature of Dvaita Prapancha?
- Moola Agyana Karya Bootam, product of Moola Avidya.
- **Without elimination of Moola Agyanam and universe born of Moola Agyanam, without their total elimination, Tapatraya Nasha Na Upajayate.**
- **You cannot eliminate Tapa Trayam at all, Dukha Trayam Nashaha, sorrow will not totally go.**
- There can be temporary escapist methods to down our sorrow.
- Total elimination is never possible.
- Upayantarena, by any alternative method.
- Various medicines, Astrologer, Pariharas, Vastu, Nadi, Numerologist cannot remove all sorrow.
- Don't solve problems for good.
- Problems recur again.
- No doctor promises permanent remedy.

Our Aim :

- We have to wipe out everything other than Brahman.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Nisheda Moola Avidya Nivritya Eva Moksha Prapyate.
- **Only by elimination of Root ignorance called Moola Avidya, spiritual ignorance, by Atma Vidya, all sorrows will go.**
- Tat Karanibuta Rogadaya... cause of sorrows we eliminate.
- Cause = Roga = Disease.
- How do we eliminate?
- We eliminate body itself with Jnanam, which alone can have disease.
- Body Abhava, disease Abhava.
- Rogadini Ashraya Sharira Adayahe, locus of disease, Mano Buddhi Ahamkara Chittani Naham...

Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 1 ||

Nirvashesham Nashyanti :

- Locus of disease reduced to non existence principle.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

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By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

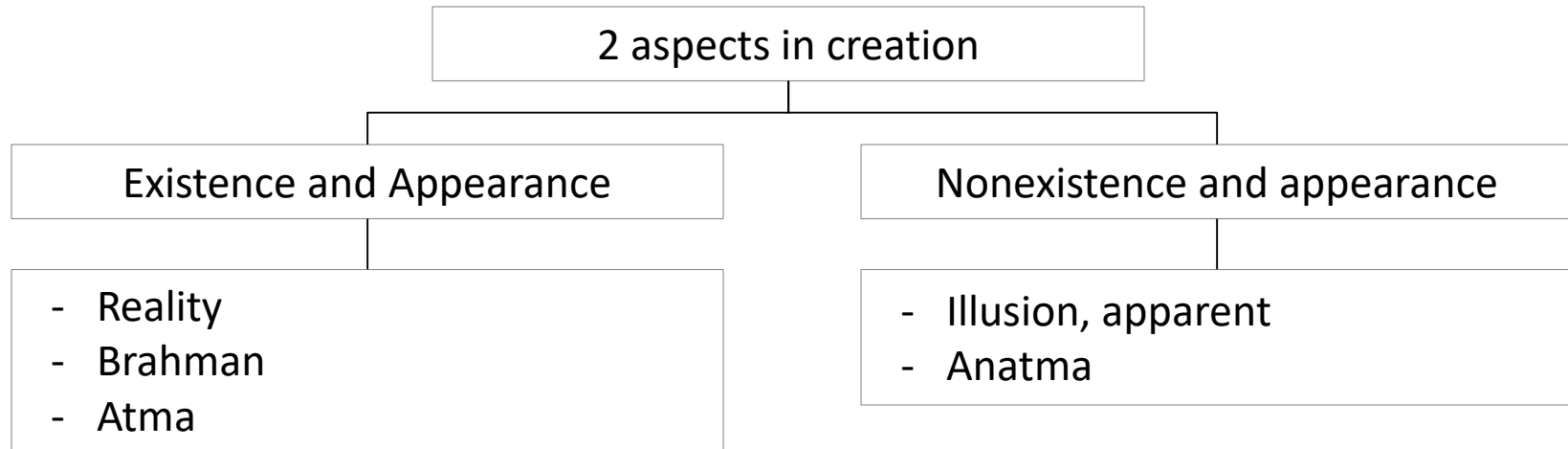
For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- **Dvaita Nivritti alone is ultimate remedy.**
- **After Prapancha Nivritti, what is left out is Brahmatma.**
- **In that Atma, Dukham is never possible.**
- **Nirvashesham means without any left over, Nirmoolam Nashyanti.**
- This is in form of elimination of Dvaita Prapancha alongwith Agyanam.
- This particular project Vichara Sagara is conducted as follows :
- Goal – Elimination of Dukham.
- **Methodology :**
 - I. Eliminate Dvaita Prapancha.
 - II. Eliminate Agyanam.
 - III. Reality Brahman revealed in which no Dukham ever possible.
- **Elimination of Dvaita Prapancha does not mean disappearance of Dvaitam.**
- **Even after Jnanam Dvaita Prapancha appearance continues but existence of Dvaitam negated.**

Example :

- Illusion of sunrise, mirage water on Sand, earth does not move continues but with right knowledge existence of reality of object denied. [Unlike Rope Snake example where Snake disappears, which is called as Delusion]

- **Dvaita Satta Nisheda Not Dvaita Anubhava Nisheda.**
- **Existence of duality negated not experience of Duality.**
- **Dvaitam will appear, Dukham will appear, but its reality negated.**



- This is binary format.
- W.r.t. Moksha Ichha, Sarvesha Udeti Eva.
- Desire for Moksha is possible for a mature seeker.
- Immature seeker does not understand project itself.
- Mature seeker will understand the project and will vote for the project.

- **Advaita Nivritti Dvara Dvaita Satta Nivritti not Dvaita Anubha Nivritti.**

अयमाशयः। यस्तु सकलौषधाध्युपायनिर्माणे निखिलरोगचिकित्सायां
चात्यन्तसमर्थस्तस्यापि न नियमेन दुःखशान्तिः दृश्यते।
कस्यचिदेव रोगादिजन्यदुःखमौषधाध्युपायैर्निवर्तते, कस्यचिन्नैव।
अत एवौषधाध्युपायैः रोगादिजन्यदुःखं न नियमेन सर्वेषां निवर्तते।
किञ्च यस्य रोगः औषधाध्युपायैर्निवर्तते तस्यापि कालान्तरे
पुनर्जायत एव रोगः । तस्मादौषधाध्युपायैर्दुःखं नात्यन्तिकतया
निवर्तते। निवृत्तस्य पुनरपि कदाचिदप्यनुत्पत्तिरेवात्यन्तिकी
निवृत्तिरित्युच्यते। औषधाध्युपायैर्नियमेन दुःखनिवृत्त्यसंभवात्,
निवृत्तस्य च पुनरुत्पत्तिदर्शनात् तादृशैरुपायशतैरपि न
निश्शेषदुःखनिवृत्तिर्जायेत। परं तु सकलदुःखनिदाननिवृत्तावेव
नियमेनाशेषदुःखनिवृत्तिः स्यात्। तादृशदुःखनिदाननाशे सत्येव भूयो
नैव जायेत दुःखलेशोऽपि। तस्मात्सर्वस्यापि लोकस्य दुःखनिवृत्त्यर्थं
तेन्निदाननिवृत्तिच्छा जायेतैव।

1st Part :

- Agyana Nivritti Purvaka Eva Dvaita Nivritti alone solves problem totally.

2nd Part :

- Nishchaladasa – now says Purva Pakshi – solutions are temporary not permanent solution.
- Peace of mind achieved by Purva Pakshi is not real peace of mind but only gap between 2 problems, gap between 2 wars.

- Without Atma Jnanam, peace is only temporary, precariously balanced condition.
- Good, expert doctor can't cure all diseases, perfectly.

• **Parihara, Tulabaram remedies are not definite and uniform for all people.**

- 1st deficiency of Purva Pakshi : solutions are only delusions, not definite, temporary.
- Disease caused sorrows can't be removed totally.

• **Moksha is total permanent elimination of sorrow, Atyantika Dukha Nivritti.**

- **Permanent elimination of sorrow is defined as “Non arrival of the eliminated sorrow” – Anutpathihi.**

Don't say :

- Dvaitam has Dukham but Dvaitam is Dukham.

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कश्मान्नु बिभेमीति, तत एवास्य भयं
वीयाय्, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsyā bhayaṃ
vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

- **Dviteyaabyai Bhayaṃ Bhavati.**

- Purva Pakshi talking of Apekshika Nivritti which is not Moksha.
- Moksha is defined as permanent elimination of sorrow.
- Permanent elimination means eliminated sorrow should not come again.
- Non arrival of the eliminated sorrow.
- As long as eliminated sorrow can come, it can't be called permanent elimination therefore can't call it Moksha.

Atyantika Nivritti :

- Very important definition, permanent elimination is Anutpattihi, non arrival of Nivritasya sorrow which has been eliminated once.
- It shouldn't come at any time again, permanent elimination, Moksha.
- Even death can't be solution.
- Death not permanent elimination of sorrow.
- Jiva continues to survive, having lost the current body.
- Jiva remains as Sukshma Sharira and Karana Sharira.
- Bhagavan looks at Sanchita Bundle and arrives at Pravabda, Decides next Sthula Shariram.
- Helplessly Jiva will be connected to next body.
- Avasham Partha Punaha Jayate.
- No question of Moksha.

- Since medicine will not remove definitely Niyamana and if it is removed, it reoccurs, not permanently removed.
- We get - scan generated, medicine generated, hospital generated, diseases.
- **Dvaitam itself is cause of problem.**
- **Don't say Dvaitam has Dukham.**
- **Say Dvaitam is Dukham.**
- If Dvaitam has Dukham you can eliminate Dukham.

Nischala Dasa :

- Dvaitam is Dukham.
- Only if you eliminate Dvaitam which is cause of all Dukham, possible to have Moksha.
- Dvaitam goes only by Ajnana Nivritti.
- Nidhanam =Karanam.
- Naishkarmya Siddhi – Introduction – Sakala Dukha Karama = Dvaitam + Agyanam.
- Niyamena – definitely.
- **Advaitam alone can generate Moksha.**

Gita :

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē ॥ 2-56 ॥ 459

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom. [Chapter 2 – Verse 56]

यस्त्वात्मरतिरेव स्याद्
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- Only when root Moola Avidya cause is uprooted Jiva plant will not grow again.
- Cutting Branches will not solve problem.

Ramayana :

- 10 heads of Ravana.
- Represents Adhyatimika, Adibautika, Adideivika sorrows.
- Cause of 10 heads is in the heart of Ravana which is Agyanam.
- Rama didn't know.
- Went to Agasthiar Rishi, got Adhitya Hridayam slokas, which is Vedanta Sara.
- Surya = Avasta Traya Sakshi in Aditya Hridayam.
- Rama got this Brahma Astram.
- Brahma Jnana Astra he employed, then head did not rise again.
- Brahma Astram = Mahavakyam.

- In the heart of everyone is Atma Agyanam.
- When Atma Agyanam is Gone, wee bit of sorrow will not arise.
- Nivritti Ichha – desire to eliminate Agyanam can arise in humanbeings.
- For Atyantika Dukha Nivritti, they will come to Atma Jnanam.
- Moksha is possible, Mumukshu is possible, Sadhana Chatustaya Sampatti is possible.
- Adhikari is possible, Anubandha Chatushtayam is possible, Shastra Aramba is possible.

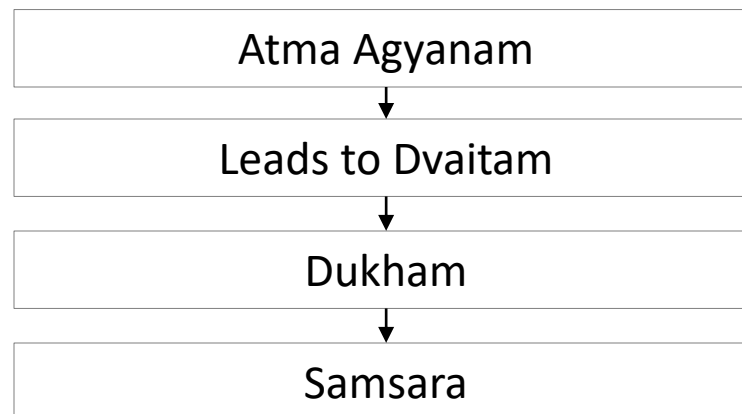
Revision (37) :

- Paramtu.... Jaayetaiva.
- Nishchala Dasa is establishing that Diagonisis of problem called Samsara as given by Vedanta alone is logical and acceptable.

Purva Pakshi :

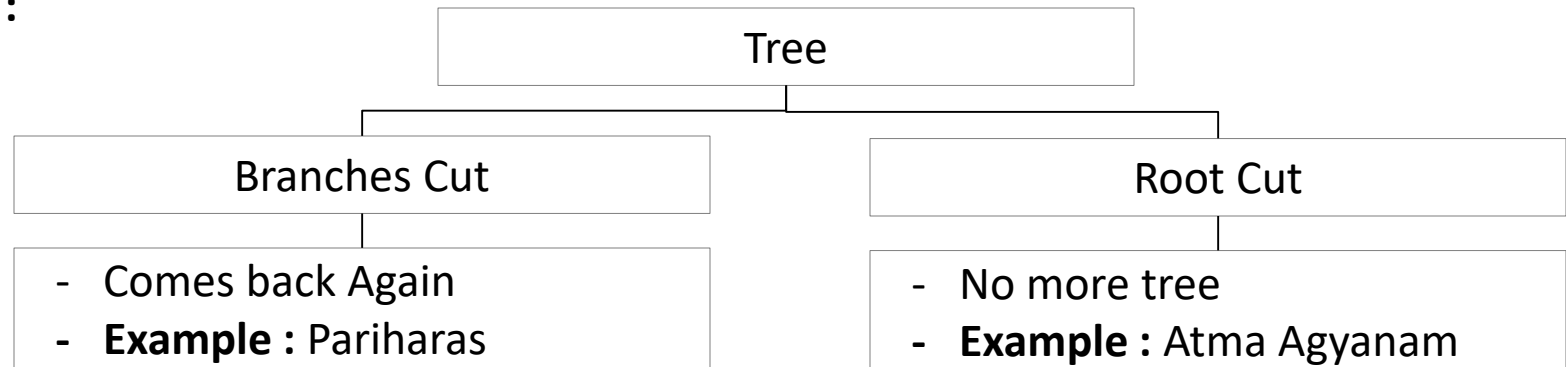
- Contention, Not acceptable.

Diagnosis :



- Samsara, Dukha Nivritti takes place only by Dvaita Nivritti.
- Dvaita Nivritti takes place only by Agyana Nivritti.
- Agyana Nivritti by Jnana Prapti.
- Whoever seeks this Jnanam is an Adhikari.
- Therefore Vedanta can have Adhikari.
- Without Agyana Nivritti, Dvaita Nivritti is not possible.
- If any other method used to remove sorrow, it will be only Palliative treatment, will not work as curative and remove permanently.
- By Pariharam some Dukham may go but not Dukha Moolam.

Example :



- In one form or another, Dvaita Nivritti and Agyana Nivritti is required.
- Few will understand this diagnosis.
- They are ready for Agyana Nivritti, therefore Adhikari is possible.
- For entire humanity for elimination of Atyantika Dukha Nivritti, Karanam is Atma Agyanam and Dvaitam.

Topic 45 : The Cause of sorrow is ignorance and its effect, the world :

(४५) दुःखनिदानं त्वज्ञानं तत्कार्यरूपप्रञ्चश्चेति छान्दोभ्योपनिषदि भूमविध्याप्रकरणे स्फुटतरं निरूप्यते। तत्र हि "अधीहि भगव इति होपसंसाद सनत्कुमारं नारदः। तं होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति। (छा. ७.१.१) स होवाच ऋग्वेदं भगवोऽध्येमि.....एतद्भगवोऽध्येमि। (छा ७.१.२) सोऽहं मन्त्रविदेवास्मि नात्मवित्। श्रुतं ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति। सोऽहं भगवः शोचामि। तं मा भगवन् शोकस्य पारं तारयत्विति। तं होवाच यद्वै किञ्चैतदध्यगीष्टा नामैवतत्।" (छा ७.१.३) इत्यादिना द्वाविंशतिभिः खण्डिकाभिरपरब्रह्मोपासनं ज्ञानसाधनमुक्त्वा, ततः परं "यो वै भूमा तत्सुखं नाल्पे सुखमस्ति। भूमैव सुखं, भूमा त्वेव विजिज्ञासितव्यः। भूमानं भगवो विजिज्ञासे। (छा. ७.२३.१) यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यत्विजानाति स भूमा। अथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं, यो वै भूमा तदमृतं, अथ यदल्पं तन्मर्त्यम्" । (छा ७-२४-१) इत्यादिना भूमविध्योपदिश्यते।

- **Atma Agyanam is cause of Dvaitam and Dukham is said in Topic 44.**
- Topic 45 – Diagnosis is based on Sruti Pramanam.

Chandogya Upanishad :

॥ सप्तमोऽध्यायः ॥

अधीहि भगव इति होपससाद सनत्कुमारं
नारदस्तं होवाच यद्वेत्थ तेन मोपसीद
ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच ॥ ७.१.१ ॥

|| saptamo'dhyāyaḥ ||

adhīhi bhagava iti hopasasāda sanatkumāraṁ
nāradastaṁ hovāca yadvettha tena mopasīda
tatasta ūrdhvaṁ vakṣyāmīti sa hovāca || 7.1.1 ||

Nārada went [for spiritual instruction] to Sanatkumāra and said, 'Sir, please teach me.' Sanatkumāra said to him: 'First tell me what you know already. I'll teach you from that point.' Nārada said— [7 - 1 - 1]

ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं
चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं
राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां
ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां
सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥ ७.१.२ ॥

ṛgvedaṁ bhagavo'dhyemi yajurvedaṁ sāmavedamātharvaṇaṁ
caturthamitihāsapurāṇaṁ pañcamaṁ vedānāṁ vedaṁ pitryaṁ
rāśiṁ daivaṁ nidhiṁ vākovākyaṁekāyanaṁ devavidyāṁ
brahmavidyāṁ bhūtaṁvidyāṁ kṣatraṁvidyāṁ nakṣatraṁvidyāṁ
sarpadevajanaṁvidyāmetadbhagavo'dhyemi || 7.1.2 ||

Sir, I have read the Ṛg Veda, the Yajur Veda, the Sāma Veda, and the fourth—the Atharva Veda; then the fifth—history and the Purāṇas; also, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, Vedic knowledge, the science of the elements, archery, astronomy, the science relating to snakes, plus music, dance, and other fine arts. Sir, this is what I know. [7 - 1 - 2]

Chandogya Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छृतं
ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति
सोऽहं भगवः शोचामि तं मा भगवान्छोकस्य
पारं तारयत्विति तं होवाच यद्वै किञ्चित्दध्यगीष्ठा
नामैवैतत् ॥ ७.१.३ ॥

so'haṃ bhagavo mantravidevāsmi nātmavicchrutaṃ
hyeva me bhagavaddṛśebhyastarati śokamātmaviditi
so'haṃ bhagavaḥ śocāmi taṃ mā bhagavāñchokasya
pāraṃ tārayatviti taṃ hovāca yadvai kiñcaitadadhyagīṣṭhā
nāmaivaitat || 7.1.3 ||

‘True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.’ Sanatkumāra then said to Nārada, ‘Everything you have learnt so far is just words’. [7 - 1 - 3]

- Buma Vidya, Brahma Vidya, clearly revealed.

| Student | Guru |
|---------|-------------|
| Narada | Sanatkumara |

- Dukha Karanam is Atma Agyanam not Laukika Agyanam.
- Sat Karya Buta = World.
- Duality is projected by Atma Agyanam, Moola Avidya, Maya, Prakrti.
- Buma = Limitless, timeless, spaceless, objectless.
- Narada Says I am most successful in worldly sense, got very high education, Triloka Samachari.

- Sing well, go unanswered to 3 worlds Tragedy – I am miserable Samsari.
- In Satsang I have heard that I will continue in Samsara till I am self ignorant.
- Only when I become Atma Vitu, Atma Jnani, wise, then there will liberation.
- Atma Jnanam does not come through meditation or by asking who am I.
- By approaching Srotريا Brahma Nishta Guru and by study of Vedanta scriptures comes Atma Jnanam.
- This is essence of 3 Mantras.
- Sanatkumara accepts Narada as disciple.
- Gives 14 Upasanas as stepping stone.
- Nama Brahma Upasana.
- Vak Brahma Upasana.
- Mano Brahma Upasana.
- Vigyana Brahma Upasana.
- Sankalpa Brahma Upasana.
- In 14, highest level is Prana Brahma Upasana or Hiranyagarbha Brahma Upasana.

| Summary | |
|------------------|-----------------------|
| 1. Name | 9. Food |
| 2. Speech | 10. Water |
| 3. Mind | 11. Fire |
| 4. Will | 12. Akasha |
| 5. Intelligence | 13. Memory |
| 6. Contemplation | 14. Aspiration |
| 7. Understanding | 15. Prana ()Highest) |
| 8. Strength | |

- Prepares mind in 15 sections.
- Apra Brahma Upasana, Saguna Brahma Upasana.
- Introduces Buma Vidya.
- Definition of Brahman in 2nd Chapter of Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,
 satyam jnanamanatam brahma,
 yo veda nihitam guhayam parame vyoman,
 so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
 Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the
 transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

3rd Chapter – Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat ।
anandaddhyeva khalvimani bhutani jayante ।
anandena jatani jivanti ।
anandam prayantyaabhisamvisantiti ।
saisa bhargavi varuni vidya parama vyoman pratisthita ।
sa ya evam veda pratisthati, annavannado bhavati ।
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya ॥ 1 ॥

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- Brahman = Ananda Svarupam.
- Same definition in Chandogya Upanishad : Chapter 7 – 23 – 1.

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ १ ॥

*Yo vai bhūmā tatsukhaṁ nālpe sukhamasti bhūmaiva
sukhaṁ bhūmā tveva vijijñāsītavya iti bhūmānaṁ
bhagavo vijijñāsa iti.*

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

- **Brahman alone is source of Ananda, in Dvaita Prapancha not a single ounce of Sukham.**

- Happiness from our children, music, dance.
- Temporarily Sreyas.
- Unstable Darpanaha – mirrors.

- **Every sense object in Anatma Prapancha serves as temporary unpredictable unstable mirror.**
- **When they come as mirror, I experience my own Ananda reflected in that condition and Dvaita Prapancha being unsustainable, happiness also is unstable.**

- Ananda comes as Priya, Modha, Pramoda Ananda for a moment.

- **All these Ananda do not belong to Dvaita Prapancha because Dvaita Prapancha Svarupa is Dukham.**
- **It can't give happiness it can reflect happiness.**

- Buma Tatu Sukham Na Alpe Sukham Asti.
- Alpa = Dvaita Prapancha.
- No Svarupa Sukham.
- Pratibimba Sukham Asti in Dvaita Prapancha.
- Now and then Sukham Asti.
- Dvaita Prapancha Sukham Nasti.
- When, how long, nobody knows.

- Buma Eva Sukham.
- Brahman not one of sources of happiness, it is the only source.
- Uninterrupted pleasure supply = Brahman only.
- Buma alone worth knowing.
- All Apra Vidya = Avidya.
- Apra Vidya should bring me to Buma Vidya.

Katho Upanishad – Shankara :

- Apra vidya hi Avidya.
- Definition of Buma – Chandogya Upanishad : Chapter 7 – 24 – 1.

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे
महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa
bhūmātha yatrānyatpaśyatyanycchṛṇotyanyadvijānāti
tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ
tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve
mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: ‘Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.’ Nārada asked, ‘Sir, what does bhūmā rest on?’ Sanatkumāra replied, ‘It rests on its own power—or not even on that power [i.e., it depends on nothing else]’. [7 - 24 - 1]

- It is nondual.

Where no Triputi :

- Seer – seeing sight.
- Hearer – hearing – heard.
- Knower – knowing – known.
- Where 3 fold Triputi is not there is Buma.

Mandukya Upanishad :

- Prapancha Upashamam.
- Dvaita Rahita Advaitam alone is Buma.
- What is Alpam?
- Dukha Hetu in Vyavaharika Prapancha where Triputi is there.
- Vyavaharika Prapancha is Alpam, Mithya, Appears but unreal.
- Yo vai buma tad Amrutam, Anyad tad Alpam, Tan martyam.
- Buma alone is Amrutam and Anandaha.
- Anatma is Anityam, Mrtyam.

• As long as I hold on Dvaita Prapancha, I am bound to have Dukham.

- Therefore Dukha Nivritti requires Dvaita Nivritti, negation of Dvaitam.
- Dvaita Satta Nivritti not Dvaita Anubhava Nivritti.
- Not negating experiential Dvaitam.
- Dvaita Nivritti = Dvaita Satyatva Nivritti, means, Mithyatva Nishchaya alone is negation.

- It is conviction, it is clear understanding, not happening outside but cognitive process.

Example :

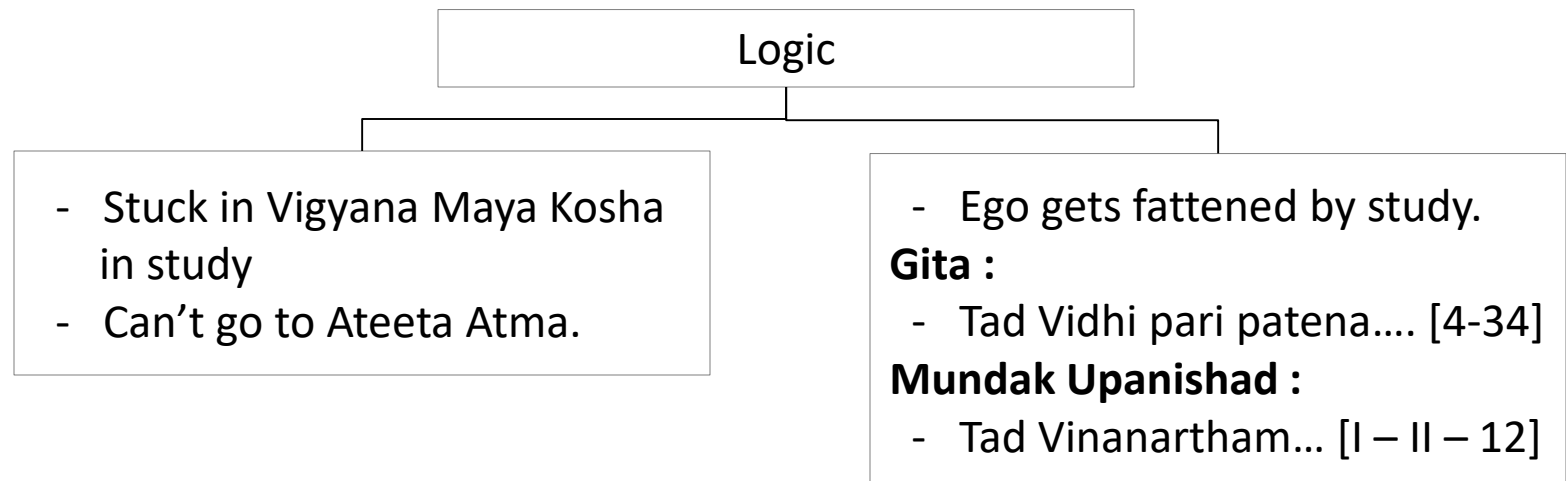
- Watch Tv – movie, know it is not real, go through emotions that movie gives.
- Note movie is moving.
- Dvaita Anubhava continues, Nivritti is cognitive process, not external event.
- Thus, Buma Vidya was given to Narada.
- Nishchala Dasa wants to arrive at corollary.

अत्रायमर्थः- सकलकलाभिज्ञोऽपि नारदः आत्मानं शोकाक्रान्तमेवापश्यत्। निश्शेषतः शोकतरणं चात्मज्ञानान्नान्यतो भवतीति श्रुतवांश्च। ततश्चात्मनः शोकनिदानाज्ञाननिवृत्तये आत्मज्ञानलाभाय च सनत्कुमारं पप्रच्छ " तं मा भगवान् शोकस्य पारं तारयतु" (छा. ७.१.१३) इति। स चानेकसाधनोपदेशानन्तरं शोकशून्यमपरिच्छिन्नं निरतिशयसुखस्वरूपं भूमानमुपदिश्य, ततोऽन्यत् सर्वं दृश्यजातं परिच्छिन्नं दुःखमेवेति, भूमा तु ब्रह्मैवेति चावोचत्। तथा च मूलाज्ञानतत्कार्यभूतदृश्यप्रपञ्चमात्रस्य ब्रह्मणोऽन्यत्वात् तदेवात्र सकलदुःखनिदानमित्युक्तं भवति। तादृशदुःखनिदानस्य द्वैतप्रपञ्चस्य मूलाज्ञानसहितस्य "नेति नेति" (वृ २.३.६) इत्यादिश्रुतस्योक्तरीत्या स्वरूपतो निवृत्तौ सत्यामेव निखिलदुःखानां निश्शेषतया नियमेन निवृत्तिरुपपद्येत। तस्मान्निश्शेषदुःखनिवृत्तये समूलाज्ञानप्रपञ्चनिवृत्तिरूपे मोक्षलक्षणविशेषणांशे जायेतैवेच्छा।

- **This is message we arrive at :**

Narada knower of all Branches of science and art, inspite of worldly success, was overwhelmed by sorrow.

- Understood that total elimination of sorrow is possible only through Atma Jnanam, not any other method.
- He heard in Satsanga with Mahatmas.
- It will remind us the forgotten knowledge.
- Therefore, for sake of eliminating self ignorance which is cause of his sorrow, became Mumukshu first, Jingyasu late.
- Many spiritual seekers seek Moksha through other methods but don't come to study scriptures, Vedanta study.



Gita :

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

tadviddhi praṇipātēna
paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṁ
jñāninastattvadarśinaḥ || 4-34 ||

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham || 12 ||

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Conversion of spiritual seeker to Vedantic study requires Punyam.
- Narada had Punyam, asks for Atma Agyana Nivritti methodology to cross sorrow.
- Does Namaskara with humility (Cat ego can't bend).

- Sanatkumara went in sequential order – taught 14 Upasanas first, taught Brahma Vidya only in 23rd section.

Gita : 1st Jnana Yoga

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ ।
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

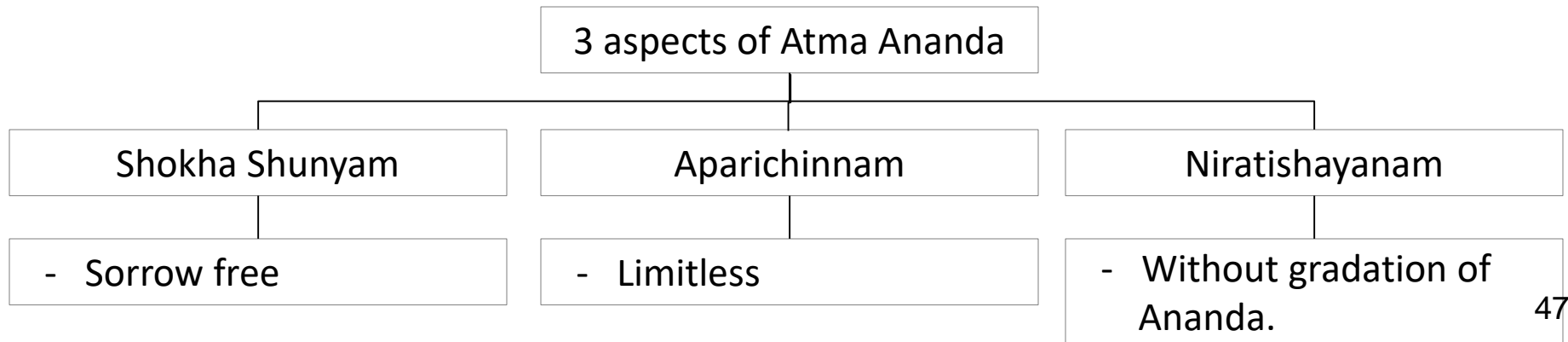
Gita : 2nd - Karma Yoga

- Chapter 16 – Deiva Asura Sampat Vibhaga Yoga.
- Brahman taught in Chandogya Upanishad – is Shokha free Brahman, Atma free from sorrow.
- Vedanta never says mind will be free from sorrow.
- Mind will be subject to 3 Gunas and Prarabda.
- **Mind is in grip of Prarabda and belongs to Agyana Janya Mithya Dvaita Prapancha.**
- Sorrow free mind not Aim of Vedanta.
- **Aim of Vedanta :**
Mind is neither me nor mine.

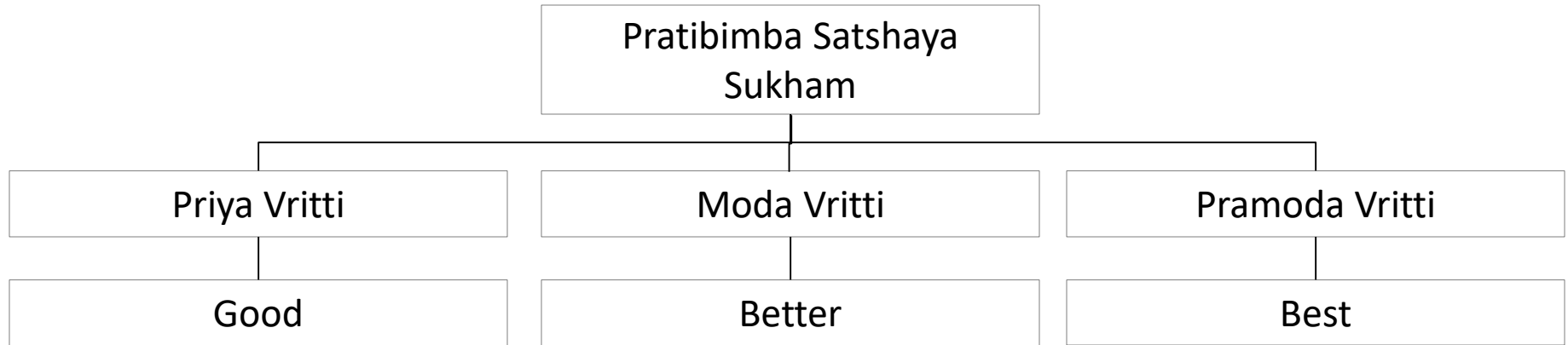
- With the help of Mithya mind which is in grip of disturbances, utilise it to know that I am not Mithya mind but sorrow free Atma.
- Atma is ever sorrow free, never affected by Joy or sorrow of the mind.
- **Mind is basically Dukha Svarupam, Maya, but has reflected happiness of Atma.**
- **Original sorrow and reflected Ananda come and go.**
- **I original happiness am not affected by them.**

Katho Upanishad :

- Jnatva Sukha Dukhe Jahati...
- **Jnani gives up both Pratibimba Sukham and original Dukham of mind.**
- Jnani claims only original Atma Ananda.
- Understands Jagat as movie going on.
- Uses Pratibimba Sukham to claim Bimba Ananda.
- Whenever Pratibimba Sukham comes because of Prarabdham, because of Punyam, don't get attached to object, person, situation but claim I that Ananda.



- Reflected happiness has gradation, depends on reflecting medium, the mind.



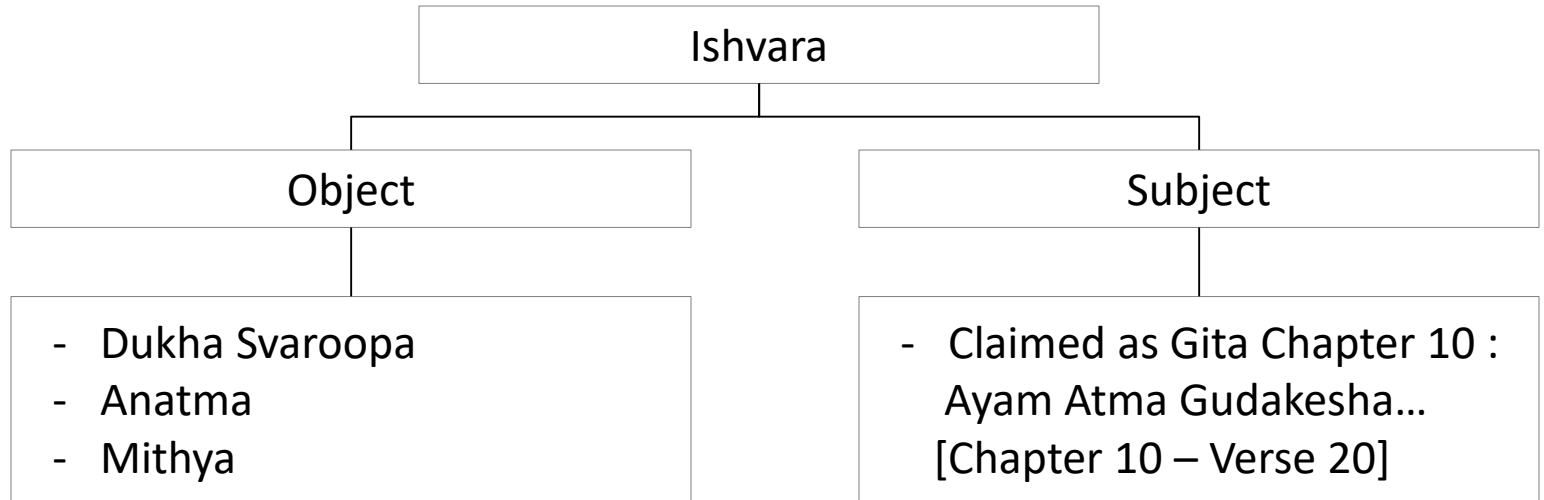
- I Atma am Niratishaya Sukham.
- How to experience?
- Original face can never be experienced, original Ananda only be claimed, understood, not experienced.
- That Buma has been taught.
- Other than Buma, Anyata is Anatma – including, body, mind, universe, inert, Apra Prakrti.
- Universe has 5 features :**

Drishyatvam, Bautikatvam, Sagunatvam, Savikaratvam, Agama Pahitvam.

- My own body and mind included in Drishya Prapancha.**

- Anatma is Parichinnam, limited.
- Nature of mind is Dukham, but it can reflect Sukham now + then.

- Is Ishvara Sukha or Dukha Svarupa?



Gita :

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥१०-२०॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ |
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- Lords real nature not Mr. Krishna, Adaram Madhuram, Vadanam Madhuram...
- Buma alone is Brahman.

- Moola Ajnana Tat Karya Butam Drishya Prapancha Matrasya.
- Entire Drishya Prapancha including Upasya Devatas is Dukham.

Keno Upanishad :

यन्मनसा न मनुते येनाऽऽहुर् मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५॥

*Yan-manasā na manute yenā''hur mano matam;
tadeva Brahma tvaṁ viddhi nedaṁ yad-idam-upāsate.*

What one cannot feel with the mind, but because of which they say that the mind feels... Know That alone as Brahman and not this, which people do worship here. [1 – 5]

- **Devatas worshipped and meditated by you are projected by Maya.**
- Tat Karya Butam – it is a projection.

Gita :

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

**na buddhibhēdaṁ janayēd
ajñānāṁ karmasaṅginām |
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran || 3-26 ||**

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

- Whole religious world knows God as an object.

- Whole religious world knows God as an object.
- You are pulling carpet under all religions by saying God is not an object.
- We do not negate religious life style because it brings me to Advaitam.
- Religion required for Chitta Shuddhi.
- **Any object is Mithya, Dukham.**
- Dvaita Prapancha Matrasya.

Revision (38) :

- **Atyantika Dukha Nivritti possible only by Dvaita Nivritti.**
- Dvaitam can't be eliminated totally by any means.
- It can be eliminated temporarily, partially only.
- **Permanent Dukha Nivritti only by Dvaita Nivritti because intrinsic nature of Dvaitam is Dukham.**
- Therefore Dukha Nivritti presupposes Dvaita Nivritti.
- **Dvaita Nivritti possible only through Moola avidya Nivritti or Atma Agyana Nivritti because Atma Agyanam is cause of Dvaitam.**
- Moola Agyana Nivritti is inevitable.
- Moola Agyana Nivritti is Possible only through Atma Jnanam.
- Therefore, Atma Jnanam is only solution.
- Diagonosis of Samsara and remedy of Samsara arrived only through Shastra Pramanam.

- No homely remedy will solve Samsara.
- Shashtra Sahita Yukti Anubava Pramanam must be taken into Account.
- Nishchala Dasa showed Dvaita Nivritti is the remedy by quoting chandogyao Upanishad Chapter 7, Narada – Sanatkumara Samvada.
- Many may not understand but few mature an appreciate.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Semit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Topic 46 : 2nd Objection द्वितीयाक्षेपस्य समाधानम्-

(४६) द्वितीयाक्षेपस्य समाधानम्-

यत्तुक्तं प्रागनुभूतस्यैव वस्तुनः प्राप्तीच्छा जायते। ब्रह्मणस्तु
केनाप्यननुभूतपूर्वत्वात् तत्प्राप्तिरूपे मोक्षस्य द्वितीयांशे
न कस्यापीच्छा जायेतेति। तदसत्। सर्वैः सुखस्यानुभूतत्वात्सर्वेषां
तत्रेच्छा जायते। ब्रह्मणश्च नित्यनिरतिशयसुखस्वरूपत्वेन
सर्ववेदान्तप्रसिद्धत्वात् साधनचतुष्टयसंपन्नस्योऽत्तमाधिकारिणः
सुखस्वरूपब्रह्मप्राप्तीच्छा जायेतैव।

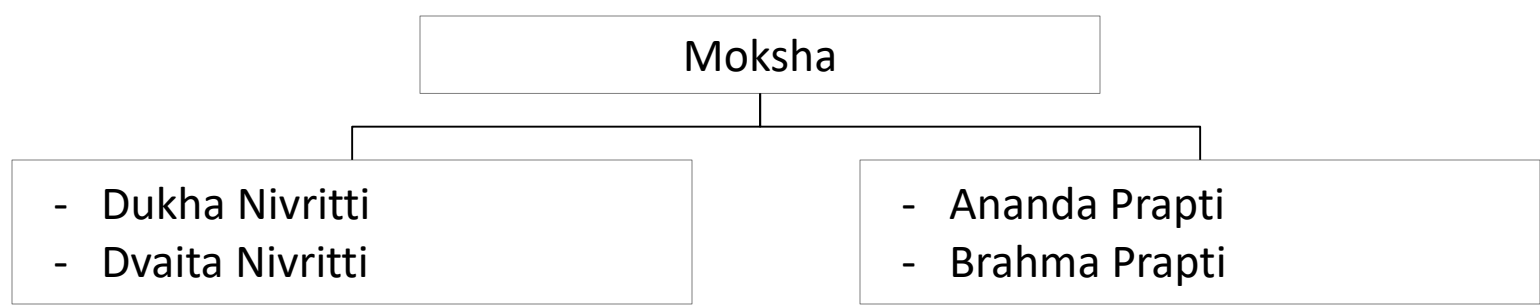
- In topic 42 – Purva Pakshi – objection refuted in topic 46.

Purva Pakshi – Objection :

- Person will have desire for something only if he has experienced object before and also Ananda in the object.
- No one can desire unknown unexperienced object and none has gained Brahma Ananda.

I) I should have experienced Brahman as Sukha Sadhana

II) Nobody has experience of Brahman before and Brahman not experiencable.



- No one has experienced Brahman, hence no Mumukshu possible, no student possible.
- Having students is Asatu, wrong (Ashadu).

Sruti aware of Law :

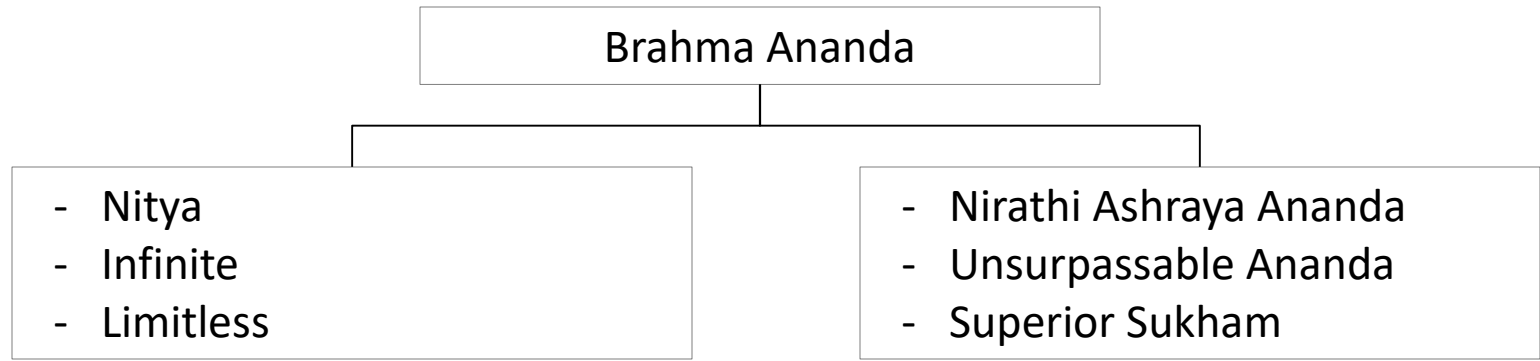
- People can't desire for unknown thing.
- Knowing this law, Upanishad defines Brahman as Ananda Svarupa.

Taittiriya Upanishad : Brigu Valli

आनन्दो ब्रह्मेति व्यजानात् ।
 आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
 आनन्देन जातानि जीवन्ति ।
 आनन्दं प्रयन्त्यभिसंविशन्तीति ।
 सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
 स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
 महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat I
 anandaddhyeva khalvimani bhutani jayante I
 anandena jatani jivanti I
 anandam prayantyaabhisamvisantiti I
 saisa bhargavi varuni vidya parame vyoman pratisthita I
 sa ya evam veda pratitisthati, annavannado bhavati I
 mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]



- Ananda has been experienced by all, Vishaya Rupa, Music, food.
- Ananda not unknown.

Example :

- Beggar feels happy if he gets Rs. 1000/-
- Sukhasya Anubutatvat.
- Universal love for Ananda exists.

Taittiriya Upanishad :

ते ये शतं मनुष्यगन्धर्वाणामानन्दाः ।
स एको देवगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ ३ ॥

te ye śataṃ manuṣyagandharvāṇāmānandāḥ ।
sa eko devagandharvāṇāmānandāḥ ।
śrotriyasya cākāmahatasya ॥ ३ ॥

A Hundredfold of the bliss of the human Gandharvas is the unit of measure of the bliss of the celestial Gandharvas. This is the same as the bliss of one who is well versed in the Vedas and who is free from all desires. [2 - 8 - 3]

ते ये शतं देवानामानन्दाः ।
स एक इन्द्रस्याऽऽनन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ ८ ॥

te ye śataṃ devānāmānandāḥ |
sa eka indrasyā''nandaḥ |
śrotriyasya cākāmahatasya || 8 ||

One hundred measures of the happiness of the gods (office bearers) is the simple unit of joy of Indra and it is also the measure of the bliss of the Srotriya who has transcended all his desires. [2 - 8 - 8]

ते ये शतं बृहस्पतेरानन्दाः ।
स एकः प्रजापतेरानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ १० ॥

te ye śataṃ bṛhaspaterānandāḥ |
sa ekaḥ prajāpaterānandaḥ |
śrotriyasya cākāmahatasya || 10 ||

A hundredfold the bliss of a Brhaspati is the unit of measure of the bliss of Prajapati and it also gives us a measure of the bliss enjoyed by a Srotriya who has no Desires.[2 - 8 - 10]

- Devagandharvananda.
- Indra Ananda
- Prajapati Ananda
- Hiranyagarbha Ananda.
- Jnanis Ananda includes all Ananda.

Gita :

आब्रह्मभुवनाल्लोकाः
पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय
पुनर्जन्म न विद्यते ॥८-१६॥

ābrahmabhuvanāllōkāḥ
punarāvartinō'rjuna |
mām upētya tu kauntēya
punarjanma na vidyatē ||8-16||⁴⁸⁵

Worlds upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

- Brahmajis Ananda limited.
- Jnani eliminates concept of time itself.
- Sarva Vedanta Prasidatvat.
- Nitya Ananda of Brahman mentioned in all Upanishads.
- Uttama Adhikari with 4 fold qualifications will come to Brahman Ananda.
- Desire will rise in qualified students.

Topic 47 : तृतीयाक्षेपस्य समाधानम्

(४७) तृतीयाक्षेपस्य समाधानम्- यत्तावदभिहितं सर्वोऽपि लोको विषयेन्द्रियसंयोगजसुखमेव वाञ्छति। न ह्येतदस्ति मोक्षे, अद्वितीयत्वान्मोक्षस्य; द्वैतप्रपञ्चायत्तत्वाच्च विषयसुखस्य। अतोऽधिकारिणो मुमुक्षोरभावात् ग्रन्थारम्भो निरर्थक इति। तत्रास्ति तावत्प्रष्टव्यम्-किं मुमुक्षुरेव नास्ति कश्चिदपीत्युच्यते, उत सत्यपि मुमुक्षौ तस्य ग्रन्थे प्रवृत्तिरेव न जायेतेति। नाध्यः। सर्वेषामात्यन्तिकदुःखनिवृत्तौ नित्यनिरतिशयसुखावाप्तौ चेच्छादर्शनात्। निःशेषदुःखध्वंसपूर्वकनित्यनिरतिशयसुखस्यैव मोक्षरूपत्वात्। तस्मात्सर्वेऽपि मुमुक्षव एव।

- Objection raised in topic 43 – Answered in Topic 47.

| Brahma Ananda | Vishaya Ananda |
|--|---|
| <ul style="list-style-type: none">- Invisible, inconceivable, no duality, unknown, peculiar.- No customer possible. | <ul style="list-style-type: none">- Visible, duality, known, can understand and experience Ananda.- Has defects. |

- **Without duality how can I enjoy anything.**

- If we are able to visualize Ananda, desired, then enjoyment possible.
- In Advaitam there is no enjoyer – enjoyed division.
- Logically impossible, impractical to have Ananda.

- **Better to go for Vishayananda with defects rather than unknown Brahman Ananda.**

- Bird in hand better than 2 in the bush.
- I may not get Vishaya Sukham and Brahmananda Sukham.

- **I can also share problems with others in Vishaya Ananda.**

- **Go to hell with family better than going alone to heaven.**

- No use being Sanyasi – alone.
- People want pleasure from known source only.
- Vishaya Ananda is the only Ananda I can desire.

Example :

- Student came to Guru to remove cause of sorrow.
- Karana Nashe – Karya Nasha.
- Nimitta Abave – Naimittaka Abava.

Guru tells student :

- Find out cause of sorrow, we will eliminate.

- **Student discovers :**

All sources of sorrow are also source of happiness, and security.

- Business, money, daughter, spouse, source of sorrow and happiness.
- Rama source of Joy and sorrow to Kaushalya.
- When you want to remove sorrow, have to remove source of Joy also.

| Known | Unknown Ananda |
|---|---|
| <ul style="list-style-type: none">- Ananda- Better | <ul style="list-style-type: none">- Brahman- Drop- Seekers limited- Requires courage |

Gita :

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
yē janāḥ paryupāsātē |
tēṣāṃ nityābhiyuktānām
yōgakṣēmaṃ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

- Sanyasa like Draupadi throwing up her arms, hoping invisible Krishna will give Sari.

Gita :

असक्तिरनभिष्वङ्गः
पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वम्
इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ
putradāragṛhādiṣu |
nityaṁ ca samacittatvam
iṣṭāniṣṭōpapattiṣu || 13.10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...[Chapter 13 - Verse 10]

| Purva Pakshi | Nischala Dasa |
|---|--|
| <ul style="list-style-type: none"> - Seekers will not come - Vishaya Sukham in Dukham, everyone desires | <ul style="list-style-type: none"> - Seekers will be rare because in Moksha no Dvaita Ananda. - Only Advaita Ananda. |

Nishchala Dasa Asks counter question :

- Do you say no one will be interested in Moksha? Or you are saying seekers will not come to Vichara Sagara classes?
- Everyone is desirous of Nitya Ananda only.
- Nobody interested in Dukham or Anitya Ananda.

Example :

- I. After music concert, want to hear again, by CD.
- II. Get married for permanent Ananda, job of Maya.

Text : Jiva Yatra

- By Jnana Ananda Bharati.

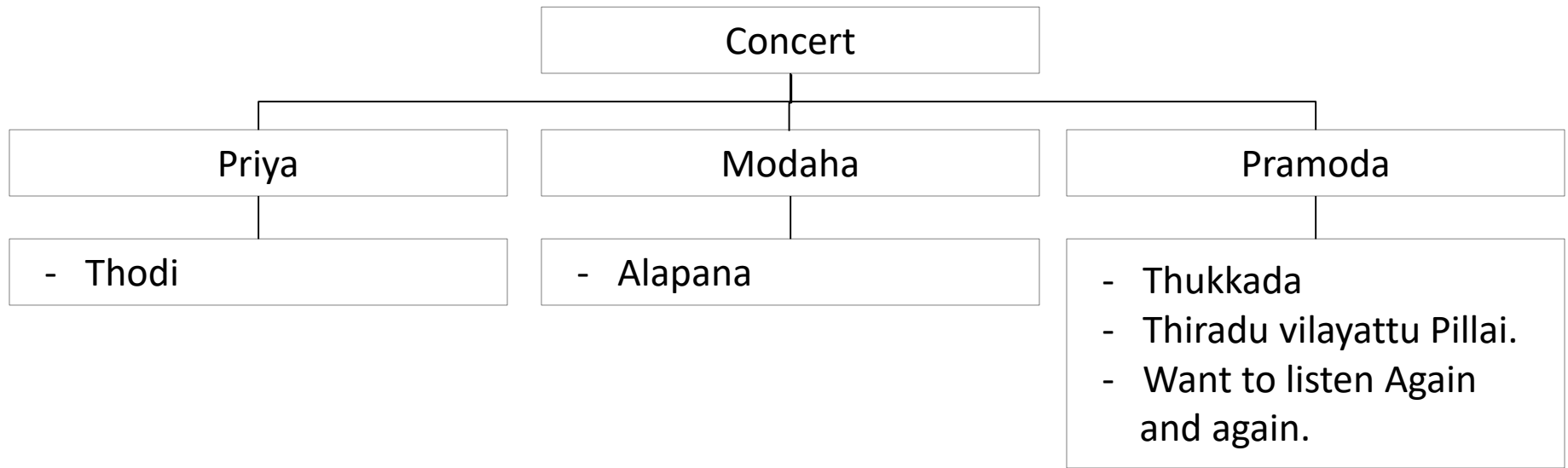
1st Verse :

नित्यानन्दसुखं पदं सुविमलं प्राप्तुं समीहायुताः
सर्वे जन्म भृताः सदा व्यसनिनस्तत्स्थानसम्मार्गणे ।
एवं सत्यपि साध्यसाधनयुगं सम्यङ् जानन्ति ते
न प्राप्ता अधुनाऽपि सौख्यपदवीं यतः ॥ १ ॥

*nityānandasukhaṁ padaṁ suvimalaṁ prāptuṁ samīhāyutaḥ
sarve janma bhṛitaḥ sadā vyasaninastatsthānasaṁmārgaṇe |
evaṁ satyapi sādhyasāadhanayugaṁ samyag jñanti te
na prāptā adhunā'api saukhyapadavīm svābhīṣṭarūpāṁ yataḥ ||.1*

Every being born in this world is very eager to attain the state of taint-less eternal bliss happiness. They strive hard in the good path for reaching this state all the time. Even if this is so, they do not have a clear idea of both the goal and the practice [sadhana]. Therefore, they have not yet reached the state of wellness which form is liked by their own self. [Verse 1]

- Nobody wants Vishayananda or Brahma Ananda.
- All want Nitya Ananda.
- Everybody is Mumukshu only.
- All want Atyantika Dukha Nivritti, elimination of sorrow for good.
- Nitya Nirashaya Sukham, not graded happiness, want uniform happiness.



- Want permanent superlative Ananda.
- Vichara Sagara dealing with Nitya Ananda only, Moksha, Brahma Ananda.
- When you go to Vaikunta and at feet of Lord, want Nitya Ananda only.
- If someone does not want Ananda, it is colossal ignorance.

Example :

- I am going by Nilgiri express not blue mountain.
- Nityananda = Moksha = Main topic in Vichara Sagara.
- Tasmāt Moksha Prāptavāt, Sarvaha Api Mumukshaha eva.
- Everybody is a Mumukshu, Adhikari, have Anubanda Chatushtayam.

Topic 48 :

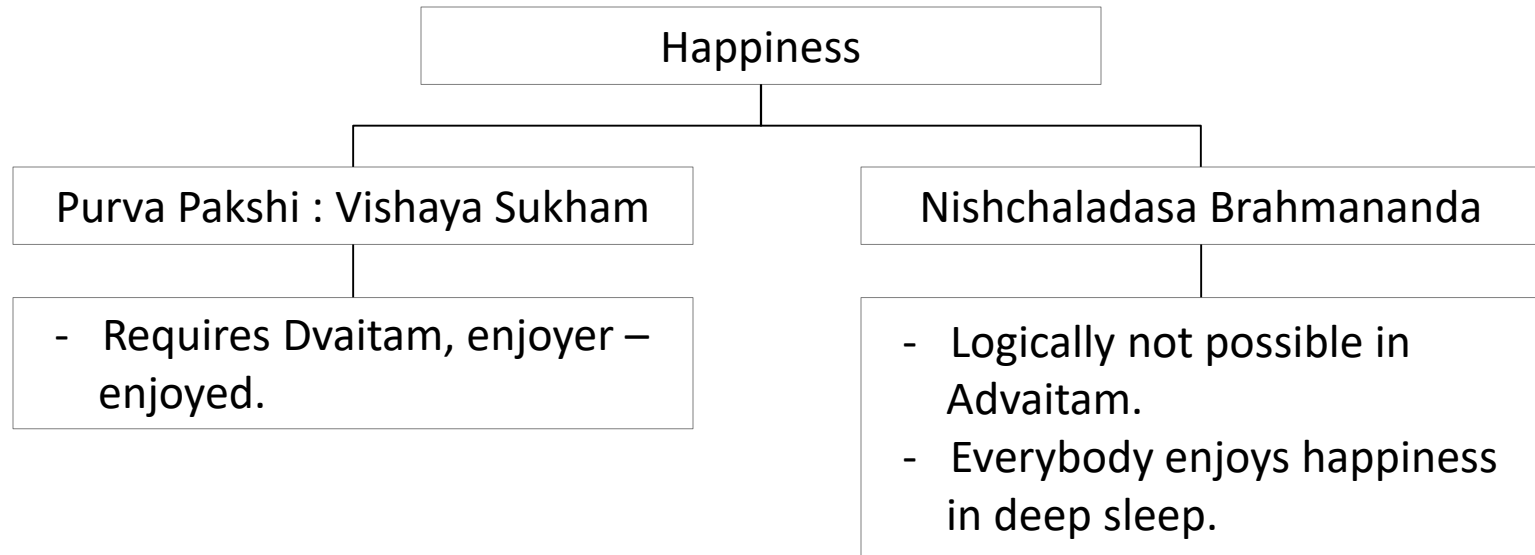
(४८) वैषयिकमेव सुखं सर्वेऽभिलशन्तीत्येदसमञ्जसम् किन्तर्हि,
सर्वे सुखसामान्यमिच्छन्ति। तच्च सुखं विषयजन्यं वास्तु तदितरद्वा।
यदि विषयजन्यसुखमेवेच्छन्तीत्युच्येत तर्हि सुषुप्तिसुखे
न स्यादेवेच्छा कस्यचिदपि; विषयाजन्यत्वात्तस्य। अतः
सुखसामान्यमेव सर्वेऽपीच्छन्ति, न वैषयिकसुखमेवेति नियमः।
प्रत्युत सर्वेषां प्रत्यहं सुषुप्तिगमनात् स्वात्मसुखेच्छैव जायत
इति वस्तुस्थितिः।

| Objection | Answer |
|-----------|----------|
| Topic 43 | Topic 48 |

Purva Pakshi :

- Everybody loves Vishaya Sukham because it is understandable.
- Brahman Ananda not understandable.
- Ananda requires enjoyer – enjoyed duality.
- How Advaita Bhakti is possible?

- Bhakti means Devotion, duality, Devotee – Lord Duality.
- Sukham requires duality, everybody after Vishaya Sukham only.



- After waking.... We all say, it was fantastic experience.

Definition of sleep :

- **Nirvikalpaka Avastha, where Triputi is resolved, Dvaitam resolved individual Ahamkara resolved but Advaita Atma, Advaita Sukham is there.**
- People love Advaita Sukham.
- Everyone likes to enter sleep, nobody wants to come out.
- Put off snooze button on Alarm 10 times after 5 Am! Wake up at 7 Am!
- In Sushupti time goes away, snoozed, loose time, Ananda of sleep inexplicable, Advaitam.

- Atma Sukham is Brahma Sukham.
- Everybody has experience of Brahma Ananda and wants to experience again.

Vivekachoodamani :

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ 107 ॥

yatsusuptau nirviṣaya ātmānando'nubhūyate |

śrutih pratyakṣamaitihyamānumānam ca jāgrati || 107||

Scriptures , direct experience, tradition and inference clearly attest that in deep-sleep, we experience the Bliss of the Self (Atman) independent of sense-objects. [Verse 107]

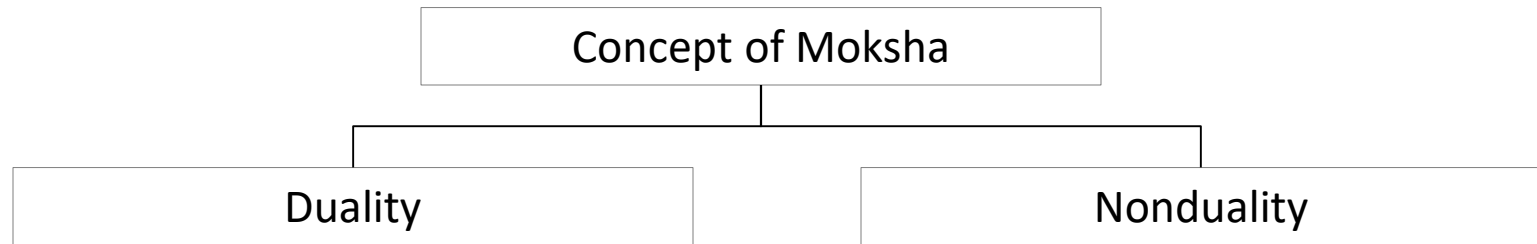
- All Pramanams reveal Advaita Sukham in Sushupti.
- Therefore can't Argue all love only Vishaya Sukham.
- Vaishyaka Meva Sukham Sarve Abhishanti Ichyate.
- Such contention is Asamanjasam, not correct, wrong, Asat.
- Unless taste of Brahmananda is given, people will not come.
- Sample given to taste.
- **Vedanta wants to sell Brahma Ananda, price = Sravanam + Mananam + Nididhyasanam, sample – Sushupti Ananda, Advaita Ananda.**

Revision (39) :

- Objection 43 – Answers in topic 47 + 48.
- Nischaladasa is refuting objection by Purva Pakshi, Vedanta and Vedanta Phalam Advaita Jnanam.

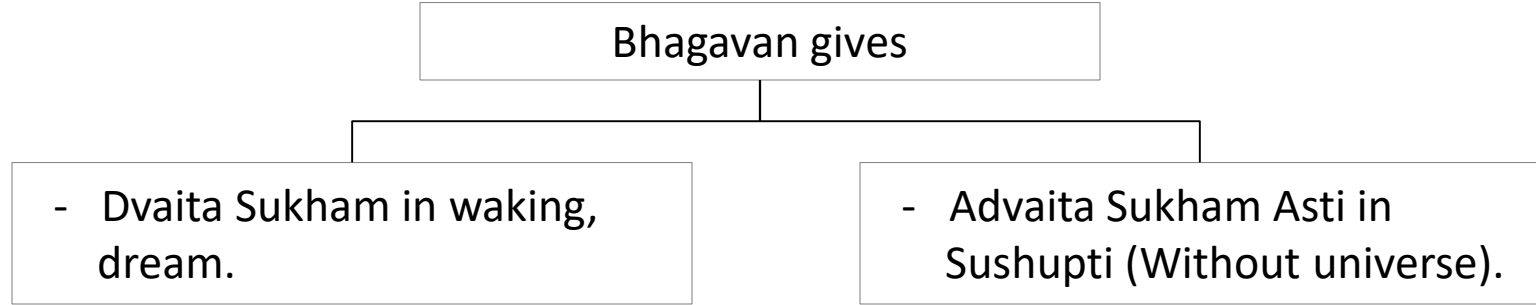
Objection :

- All want Vishaya Sukham which requires duality.
- **Everytime we experience happiness it is by duality of experiencer subject and experienced object in a thing or person.**
- When enjoyer and enjoyable come together, enjoyment happiness experienced.
- Happiness requires field of Dvaitam.
- Moksha also must have Dvaitam field, in which there is enjoyer and enjoyable and enjoyment is experienced.
- Visishta Advaitin and Dvaitin retain eternal enjoyer and eternal enjoyable Paramatma in a eternal Vaikunta world for Moksha and derive eternal Joy.



- Happiness presupposes duality called Vishaya Sukham.
- Advaita knocks off duality, no enjoyer – enjoyable, meeting doesn't take place.
- Everyone wants Vishaya Sukham, no one wants Advaitam, no candidate possible mentioned in topic 43.
- Reply in 47 + 48.

- Sukham only in form of Vishaya Sukham, Dvaita Sukham, in Advaita no Sukham possible, contention is not correct.
- Everybody experiences Advaita Sukham regularly, free gift from Bhagawan.



- Having tasted both, you decide which you want?
- Plantation coffee or Peeberry coffee?

Brihadaranyaka Upanishad : Svayam Jyoti Brahmana

अत्र पितापिता भवति, मातामाता, लोका अलोकाः,
देवा अदेवाः, वेदा अवेदाः। अत्र स्तेनोऽस्तेनो भवति, अण-
हामूणहा, चाण्डालोऽचाण्डालः, पौलकसोऽपौलकसः,
अमणोऽमणः, तापसोऽतापसः; अनन्वागतं पुण्येना-
नन्वागतं पापेन, तीर्णो हि तदा सर्वाञ्छोकान् हृदयस्य
भवति ॥ २२ ॥

atra pitā'pitā bhavati, mātā'mātā, lokāḥ alokāḥ, devā adevāḥ, vedā
avedāḥ; atra steno'steno bhavati bhrūṇahābhrūṇahā, cāṇḍālo'
cāṇḍālaḥ paulkaso' paulkasaḥ, śramaṇo'śramaṇaḥ, tāpaso'tāpasāḥ,
ananvāgataṁ puṇyena, ananvāgatataṁ ananvāgataṁ pāpena,
tīrṇo hi tadā sarvān śokān hṛdayasya bhavati ॥ 22 ॥

In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Candala no Candala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [IV – III – 22]

- Sushupti Advaita Sukham described as Moksha Sukham.
- In general everybody loves Ananda, Samanya Ananda.
- Don't add Vishaya, Dvaita Adjectives.
- **Vishaya Janya Sukham, Sukham may come from sense objects or without sense objects, people love both Anandas.**
- Subject to Prarabda, we may get tasty biksha, food, we will love it naturally, not will born.
- Raaga for Sukham – instinctive, not intellectual.
- What is instinctive, nobody can avoid.

Gita :

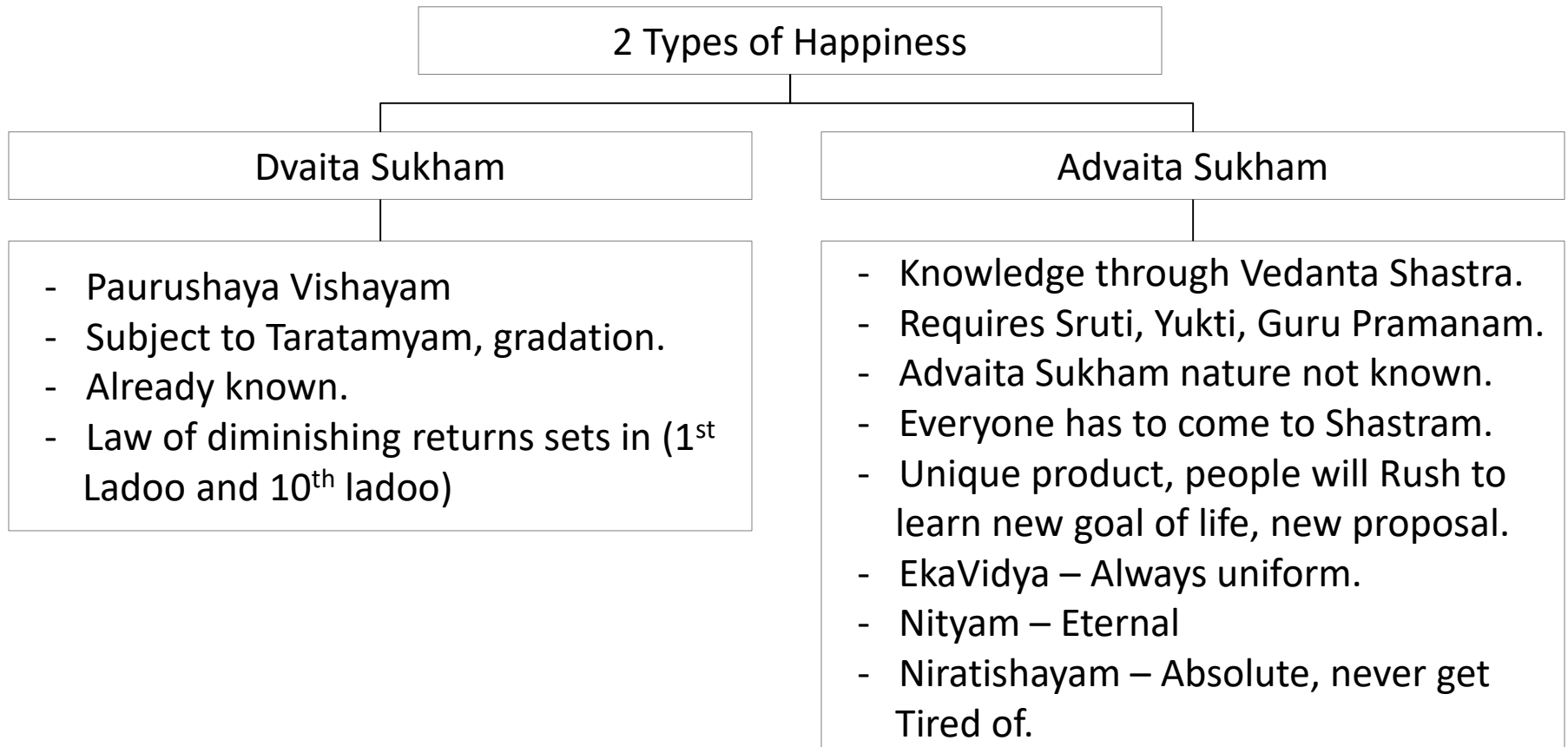
इन्द्रियस्येन्द्रियस्यार्थे
 रागद्वेषौ व्यवस्थितौ ।
 तयोर्न वशमागच्छेत
 तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
 rāgadvēṣau vyavasthitau |
 tayōrna vaśam āgacchēt
 tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- Such a Raaga – Dvesha instinctive Sukham is universal not will born.
- If everybody wants Dvaita Sukham, nobody will love Sushupti.
- **Sushupti Sukham not generated by external world or dream Dvaitam or waking Dvaitam, it is coming from myself.**
- People love Sushupti anywhere including class.
- Therefore Advaita Sukham desire is universal, I will have students!

Kincha Taratamya Petham Vaishyakam Sukham Sarva Praninam Siddam Iva :



- Niratishayam – gradation less, Satishayam – have gradation.
- In Vishaya Sukham, law of diminishing returns will set in.

Example :

- I love you – first 3 months
- I allow you – after 3 months.
- New care – will wipe 3 times a day, after 2 years, not aware
- Spiritual study, people keep coming, law of diminishing returns does not apply.
- I am enjoying something beyond law of diminishing return, Nirathishayam.
- **Nirathishayam Ananda exists in me, Vedanta reveals my own intrinsic nature as Sukha Svarupam.**
- Instinctive desire is there to know this Atma Svarupa Sukham.

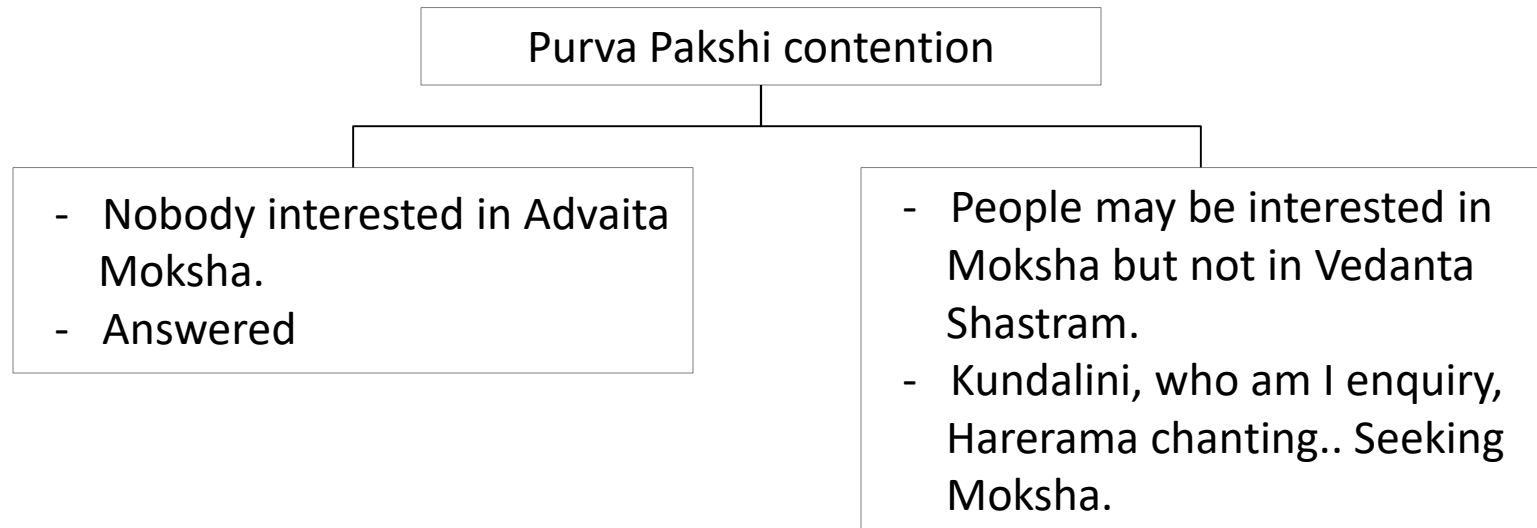
Vedanta capsule No. 2 :

- I am the only source of permanent peace, security and happiness.
- Nitya Siddha Atma Svarupa Sukham.
- **Moksha is another name for Atma Ananda, not a thing away from me spatially or timewise.**
- Vedanta does not give me my own Ananda, helps me to discover that Ananda.
- Vedanta Vakhyeshu Sada Ramantaha... Kaupina Vantaha, Khalu Bhagya Vantaha...
- **Have minimum possession but have maximum joy.**

- Nandati, Nandati, Nandati eva
- Nataraja not bored dancing, in touch with Atma Ananda.
- **All are interested in Atma Ananda and not depend on Vishaya Ananda.**
- Freedom from dependence on Vishaya Ananda is desire of everyone.

Purva Pakshi Contention :

- No Mumukshu, No Adhikari, No Anubandha Chatushtayam, No Shastra, Arambaniyam, not correct.



Topic 49 :

(४९) सत्यपिमुमुक्षौ तस्य मोक्षग्रन्थे प्रवृत्यनुपपत्तेस्तदारम्भो
विफल इति द्वितीयोऽपि पक्षो न सङ्गच्छते।

- Objection in Topic 47.

Purva Pakshi :

Since pursuit not possible, teaching Vedanta useless.

Nishchala Dasa :

- Vedanta is clear study and understanding like physics.
- **I am substratum of entire universe is the teaching.**
- It is a cognitive intellectual process.

Mundak Upanishad :

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९॥

Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa I

pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma II 9 II

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth. [III – I – 9]

- Siddhantin asks 3 questions to Purva Pakshi.

अत्र वादी प्रष्टव्यः- (१) अस्मिन् ग्रन्थे मुमुक्षोः प्रवृत्त्यभावकारणं किमस्य ग्रन्थस्य मोक्षसाधनत्वाभावो वा (२) किं वा इतोप्युत्पुष्टस्य साधनतमस्य ग्रन्थान्तरस्य सत्त्वं वा (३) उत वेदान्तग्रन्थेषु यानि साधनानि शमदमादीन्युक्तानि अधिकारिविशेषणत्वेन तादृशशमदमादिसाधनचतुष्टयसहितस्य ज्ञानसंपादनयोग्याधिकारिण एकस्याप्यभावो वा। नाध्यः। न हि ग्रन्थो मोक्षसाधनम्।

Question to Purva Pakshi :

- You say people will not be interested in Vedanta, Vichara Sagara class.

3 possibilities in your statement

Lack of interest in Vichara Sagara

Vichara Sagara can't give
Moksha, Atma Ananda

Better superior texts,
Available

Vichara Sagara prescribes Sadhana
Chatustaya Sampatti which no
human being can get, Kshama,
Dama (mind control, sense control)

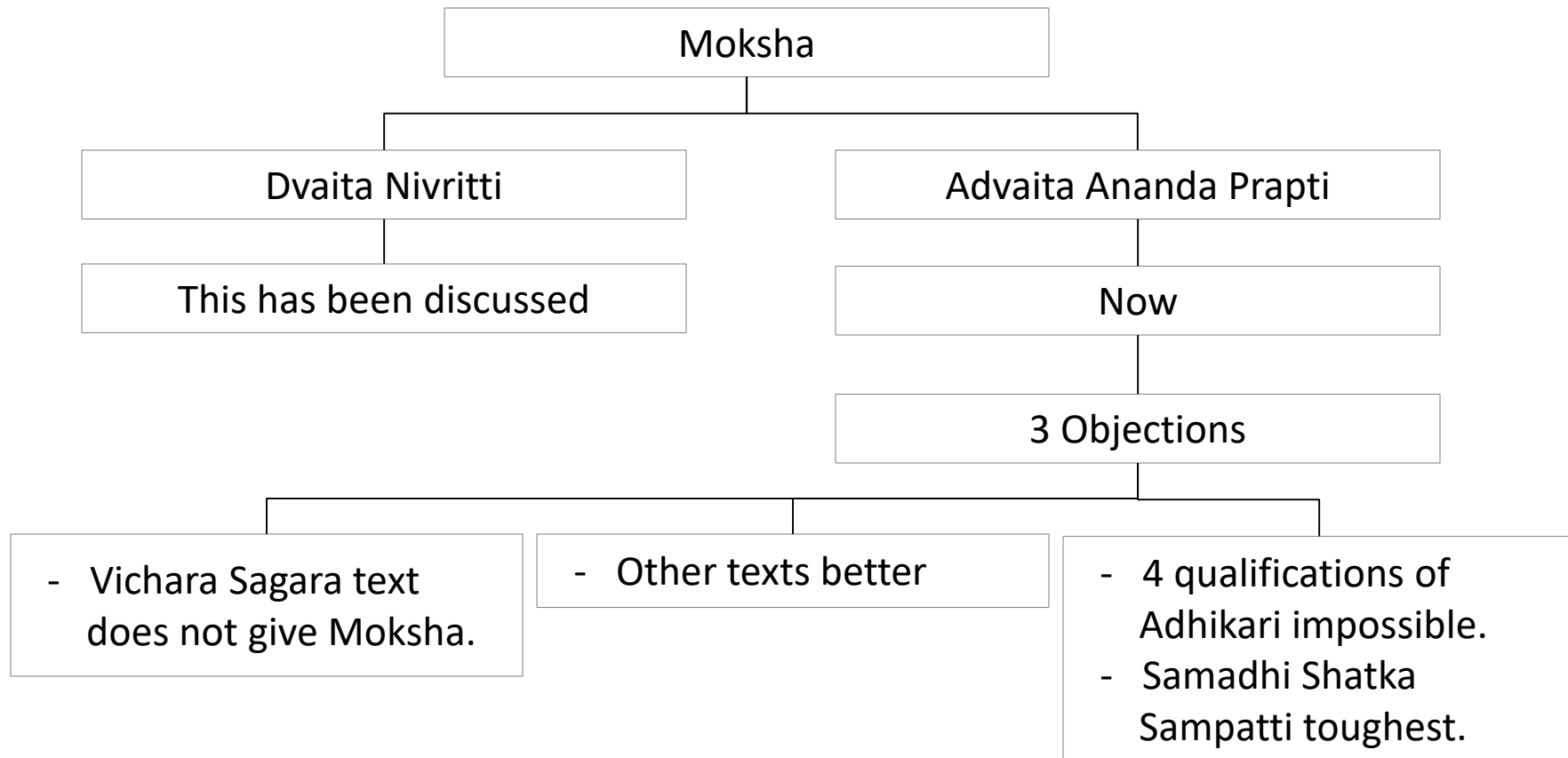
Revision 40 :

Topic 49 :

- Objections against Vichara Sagara Grantha in Chapter 1 & 2.
- Anubandha Chatushtayam being established.

Purva Pakshi :

- Advaita Moksha not attractive.



- No Yogya Adhikari possible because it is very tough to control mind, sense organs.

Nishchala Dasa takes 1st objection :

- Vichara Sagara text will not give moksha.
- Sravanam alone is Mukti Sadhanam – topic 28 + others.
- No book can give Moksha.

Svetasvatara Upanishad :

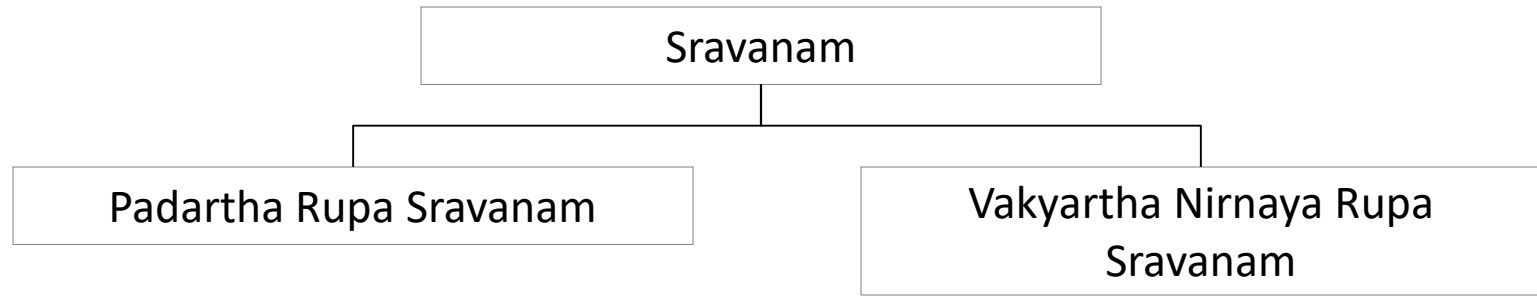
एको हंसः भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः ।
तमेव विदित्वा अतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ १५ ॥

eko hamso bhuvanasyasya madhye sa evagnih salile samnivistah I
tam eva viditvati mrtyum eti nanyah pantha vidyate yanaya II 15 II

The one destroyer of ignorance in the midst of this universe, He alone is the fire which is stationed in water. Realizing Him alone one overcomes death. There is no other path for emancipation. [Chapter 6 – Verse 15]

- Only by knowing Jivatma / Paramatma – Aikyam, Ekatma Jnanam, one can transcend mortality.
- Moksha only through Atma Jnanam from Vedanta Vakyam, fact, said in Vedas.
- Moksha not through Kundalini, Nada, Bhakti etc.
- These are foundation stones of Hinduism.
- How to get Jnanam from the scriptures.

i)



- Then Jivatma / Paramatma Aikyam will be understood.
- 1st Sravanam is enough for Aparoksha Jnanam.
- For some intellectual students, 2nd Sravanam may be required.

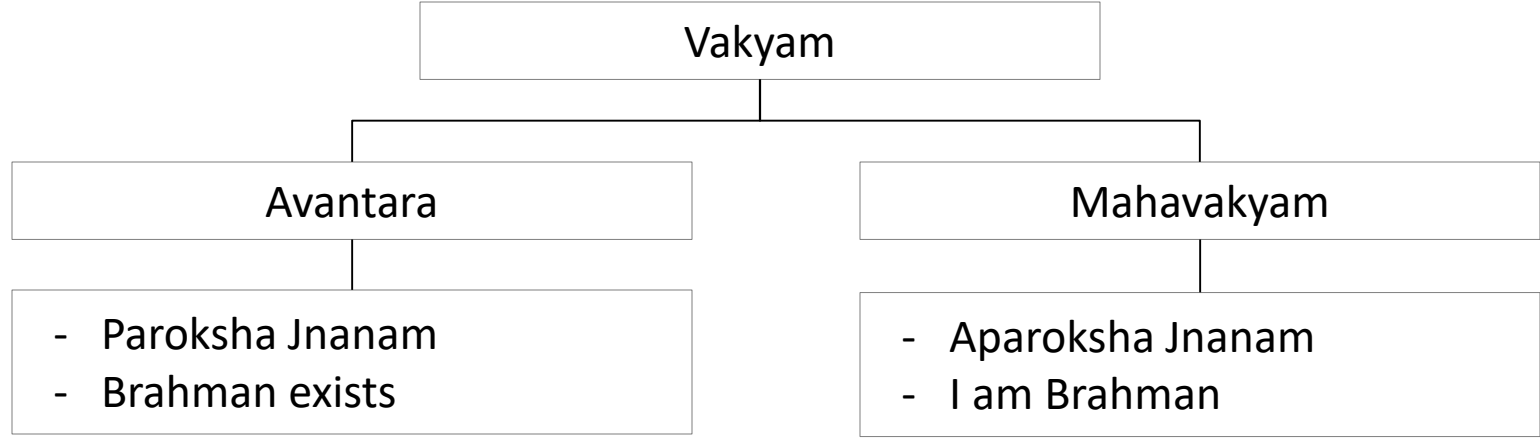
ii) 2nd Sravanam :

- Vedanta Vakya Vichara.
- Tat Parya Nirnaya Rupa Sravanam.
- By employing Shad Linga... Upasamhara etc – clear doubts coming from other Matams.
- Mahavakya talking of Jivatma / Paramatma – Aikyam.
- Other Acharyas also study Tarqa, Vyakaranam, Mimamsa, Gita, Upanishad, Brahma Sutras and arrive at Dvaitam or Visishta Advaitam.
- Some surrender to Advaita without questioning.

| Ramanuja | Madhavacharya |
|-------------------|---------------|
| Visishta Advaitin | Dvaitin |

- Discussed in Brahma Sutra – Chapter 2, comparative study of 3 philosophers.
- Negate their teaching but respect the Acharyas.
- Criticise ideas not person.
- Analyse concept objectively.
- Dvitiya Sravanam not compulsory for all.
- Books comparing 3 Bashyam, for each Sloka of Gita Available.
- Have trust in one and proceed in life.
- Noncomparitive study Prathamika Sravanam no. 1 is primary Sadhana.
- Each class we go more and more deeper.
- Sthula, Sukshma, Karana Sharira Vyatiriktaha, Avasta Traya Sakshi, Pancha Kosha Vilakshana, Sat Chit Ananda Svarupa.
- Use I for Sakshi, learn to claim Aham Brahma Asmi.
- This is proper method.
- Nishchala Dasa removing misconception of Aparoksha Jnanam.
- Realisation comes in class not Turiya Avastha, not in Nirvikalpa Samadhi.
- Its not explosive realisation.
- Aparoksha Jnanam through Sravanam only.
- Remove doubts parallelly.

- Sravanam alone gives direct knowledge.



- Above discussed in Chapter 1, Prak Pratipadita, topic 28.

यस्य तु पुनर्ज्ञानोदयानन्तरमप्यसंभावनाविपरीतभावे संभवतः,
स तु द्वितीयं विचाररूपश्रवणं मननं निदिध्यासनञ्च तन्निवृत्तये करोतु।
इदञ्च द्वितीयं वेदान्तवाक्यार्थविचाररूपश्रवणं, 'किं वेदान्तवाक्यानि
ब्रह्माद्वितीयं प्रतिपादयन्ति, आहोस्विदर्थान्तरमित्येवमात्मकं'
वेदान्तवाक्येषूपपन्नमसंभावनारूपसंशयं निरस्यति। मननं हि
प्रमेयगतासंभावनां 'किं जीवब्रह्मैक्यं वास्तवं उत तद्भेदः' इत्यादिसंशयात्मिकां
निवर्तयति। निदिध्यासनन्तु 'देहादिदृश्यप्रपञ्चस्य जीवब्रह्मणोश्च भेदः
सत्यः' इत्याध्यायनादिकालसिद्धविपरीतभावनां निश्शेषमुन्मूलयति।

3 obstacles to be cleared by

Sravanam No. 2

Mananam

Nididhyasanam

- Said before, consolidating here.
- After Jahati, Ajahati, Bagatyaga Lakshana, knows message of Upanishad **“I am ever free Brahman”**.

1st Obstacle :

- Interpretational obstacle.
- I must know Advaitam alone is right and why other two are wrong.

3 views

I am Brahman

I am part of Brahman

I am different from Brahman

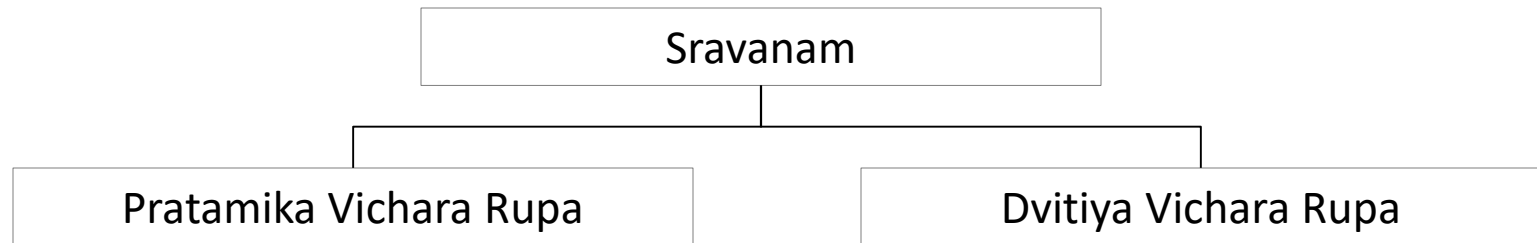
- Many neutral students, don't take a stand, don't get benefit of Jnanam.
- Become academically informed Advaitin, have information, not benefit of knowledge.
- Many hesitate, thinking Papam will come.
- Knowledge does not allow vagueness.

- Asambavaha – other 2 wrong.
- Viparita Bavaha – Habitual wrong notions of I am body, mind dropped.

Revision 41 :

Topic 49 :

- Consolidation of previous argument.
- Sravanam No. 2 / Mananam / Nididhyasanam – will give knowledge and liberation.
- Vichara Sagara is doing this only and will give liberation.
- Hence, Mumukshus can approach Vichara Sagara.



1st Sravanam :

- Listen Vedantic message.
- Shankaras Advaitc interpretation of text.
- Brahma Satyam, Jagan Mithya, Jivo Braheiva Na Paraha.
- Common to all students.

2nd Sravanam :

- Serious for spiritual seeker.

- **Confidential Sravanam within Gurukulam, privately understood in students intellect.**
- 3 important lessons in second secret Sravanam.
 - I. Advaitic interpretation received in Sravanam no. 1 is right interpretation.
 - II. It alone is right interpretation.
 - III. All non-advaitic interpretations are wrong interpretations.
- Boldly assert privately within my own intellect, secret Jnanam only for me.
- Non advaitic interpretations are wrong interpretations.
- Face challenges by non-advaitic interpretations.
- Dvaitic, Visishta Advaitic, challenges to be faced and answered
- Then Prajna converted to Sthitaprajna.

Dvitiya Sravanam :

- No need to study other Acharyas.

| Moolam study | Bashya study |
|--|---|
| <ul style="list-style-type: none"> - Prathama Sravanam - Advaitic interpretation of Chapter 13 – Verse 3 Gita. - In public say only Moolam portion. - Say : Interpretation of Ramanuja, Madhavacharya. - Be non-committal | <ul style="list-style-type: none"> - Dvitiya Sravanam - How Ramanuja, Madhavacharya approach same Verse. - To be kept in intellect only privately. - Through knowledge comes when I know why right is right and wrong is wrong. |

Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

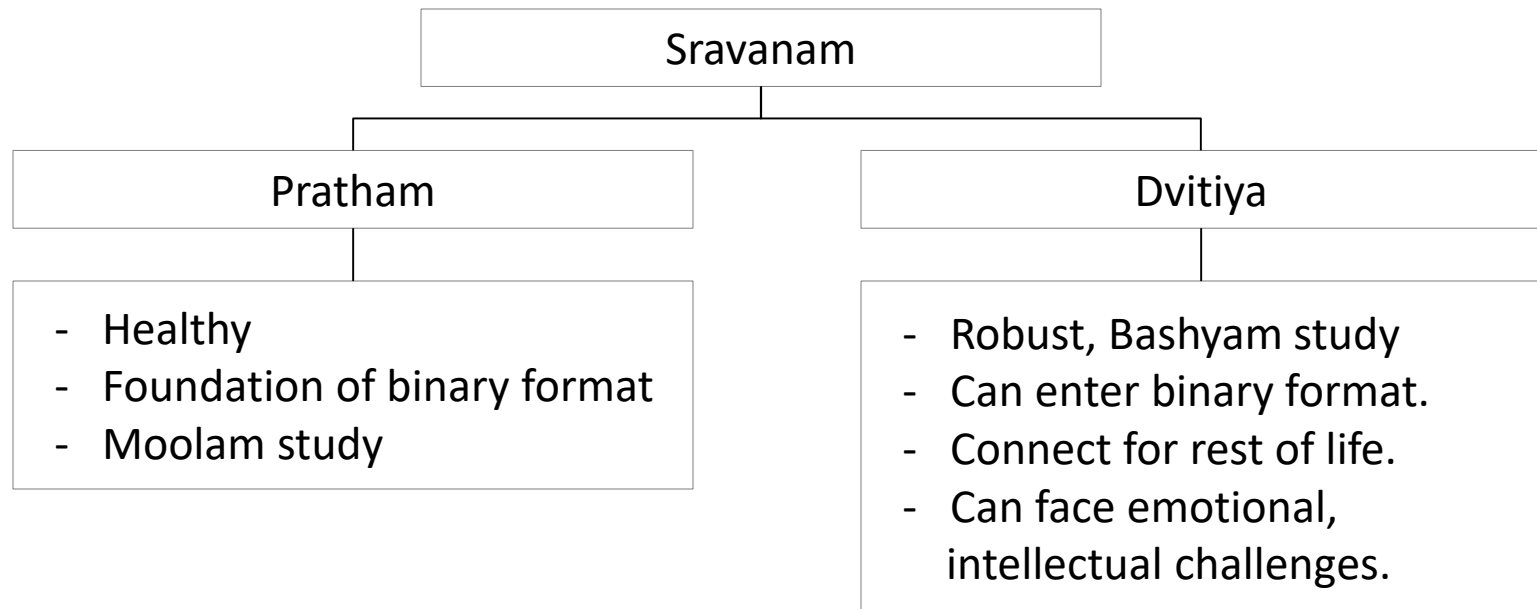
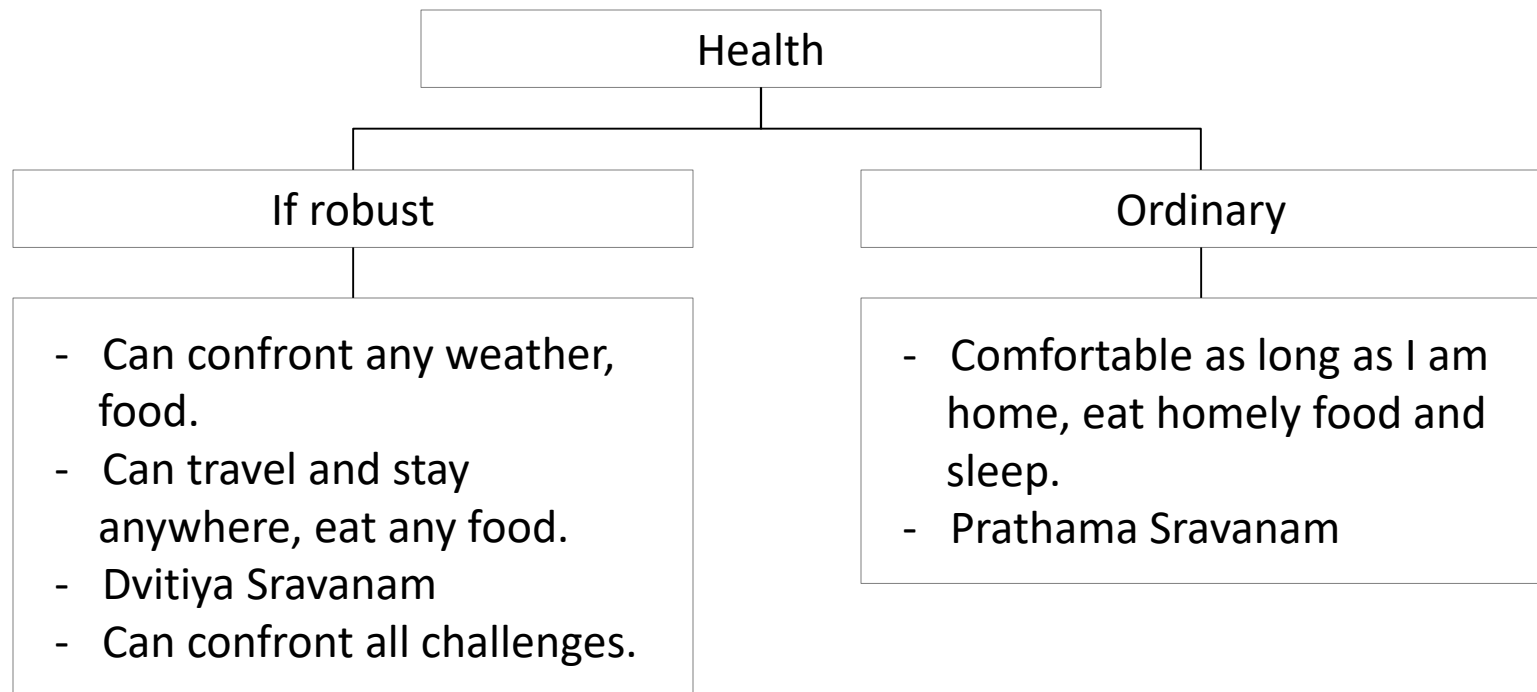
kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- Don't have sentimental attachment to any personality, author.
- Truth seeker should not bother about personality.
- Whatever is truth accept whether it is from Shukha (Parrot) or Bala (Child).
- What is irrational should be given up whether from child or Shukha.

Divitiya Sravanam :

- Forget Shankara, Ramanujam, Madhavacharya.
- Go by ideas and through critical study.
- Dvitiya Sravanam is Rahasya Sravanam.
- Only when Dvitiya Sravanam is complete our knowledge is healthy, complete, Sthiraprajna.



- When Prarabda is bad, binary format will be challenge.
- Dvitiya Sravanam is Karika study – Vaithatya, Advaita, Alatahanti Prakaranams.
- Say Visishta Advaita and Dvaitam is wrong within my intellect.
- Secret, never tell others.
- Compare Adhvaitam, with other Philosophers in Sravanam 2.
- Sruti Sara Samuddharanam, Mahavakya Vichara in different Mathams.
- Comparative study compulsory.

| Sravanam No. 2 | Mananam |
|--|---|
| <ul style="list-style-type: none"> - Only Advaitam, Visishta Advaitam, Dvaitam, critics. - Only Vedantic interpretations | <ul style="list-style-type: none"> - Sankhya, Yoga, Nyaya, Veiseshika, pain. |

Sravanam No. 1 :

- Moolam
- Teach in public say this is interpretation of 3 Matam.

Sravanam No. 2 :

- Why Advaitam is right.

Mananam :

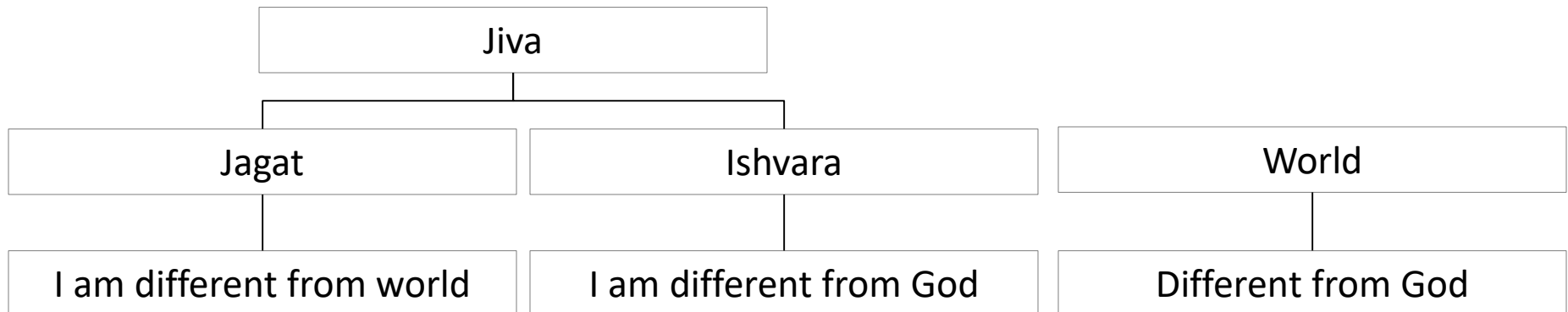
- Sankhya, Yoga...

- Sravanam No. 2 + Mananam + Nididhyasanam – private affair, within walls of Gurukulam, Anteh Vasi, Secret students.
- Mananam removes doubts whether I am Brahman or ordinary Jiva.
- **Shankaras knowledge should become my Jnanam.**
- Aham Brahma Asmi must be fact for me.
- Mananam – removes Prameya Asambavana.

| Sravanam No. 2 | Mananam |
|---|--|
| <ul style="list-style-type: none"> - Interpretational Bheda / Abheda what is fact? - Vastavam Va? | <ul style="list-style-type: none"> - Rationally what is a fact Bheda or Abheda. |

Nididhyasanam :

- Before Vedanta 3 differences real.



- Real differences are Nama Rupa.

Upadesa Sara :

ईशजीवयोर वेषधीभिदा ।
सत्स्वभावतो वस्तु केवलम् ॥ २४ ॥

īśa-jīvayor veṣa-dhī-bhidā ।
sat-svabhāvato vastu kevalam ॥ 24 ॥

From the standpoint of the gross and subtle equipment, there is difference between the Jiva and Isvara. But from the standpoint of their true nature, the supreme Reality alone is.[Verse 24]

- **When Nama Rupa of Jiva / Jagat / Ishvara is falsified, Brahman shines by itself.**
- No Saguna Jiva, Jagat, Ishvara is Satyam.
- Satya Bheda Trayam are Mithya, seeming, apparent.
- **Assert Saguna Jiva, Jagat Ishvara is Mithyam, I Nirguna Brahman alone am Satyam.**

Taittiriya Upanishad :

यदा ह्येवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa
etasminnadṛśye'nātmnye'nirukte'nilayane'bhayam
pratiṣṭhām vindate | atha so'bhayam gato bhavati
yadā hyevaiṣa etasminnudaramantaram kurute |
atha tasya bhayam bhavati tattveva bhayam
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse.

- When you put slippers, Δ format problems wait outside.
- I am that Brahman now, no more Sadhaka looking for future Moksha, say this in meditation.

• **Moksha is not an internal or external event, it is my intrinsic nature.**

- This I see in myself through Sravanam 1 and 2.
- I have Viparita Bavana, misconception, I am seeker.
- How long will you be a baby, master, permanent seeker, insult to a teacher?
- I am the sought, ever free Brahman.

| Samsari | Mukta |
|--|---|
| <ul style="list-style-type: none"> - Comfortable chair - Floating Sishya | <ul style="list-style-type: none"> - Jnani - Antevasi |

- Enjoying status of Jnani, Mukta, Aham Brahma Asmi, is process of Nididhyasanam.
- Don't imagine Purva Ashrama status of Samsari after becoming Jnani.
- **Ittam, in this manner :**

| Sravanam No. 1 | Sravanam No. 2 |
|---|---|
| <ul style="list-style-type: none"> - Gives Brahma – Atma Aikya Jnanam, Moksha - Foundation - Flame | <ul style="list-style-type: none"> - No Jnanam - To answer challenges presented by other systems of philosophy. |

- Mananam – To drop my emotional challenges.
- Nididhyasanam – to drop habitual misconceptions
- Sravanam No. 2, Mananam, Nididhyasanam – indirect contributors.
- Can't be in Δ format and binary format at same time (2 citizenships).
- 6 Upanishads in Swamiji's course.
- Mandukya Upanishad : Chapter 2, 3, 4 must be revised.

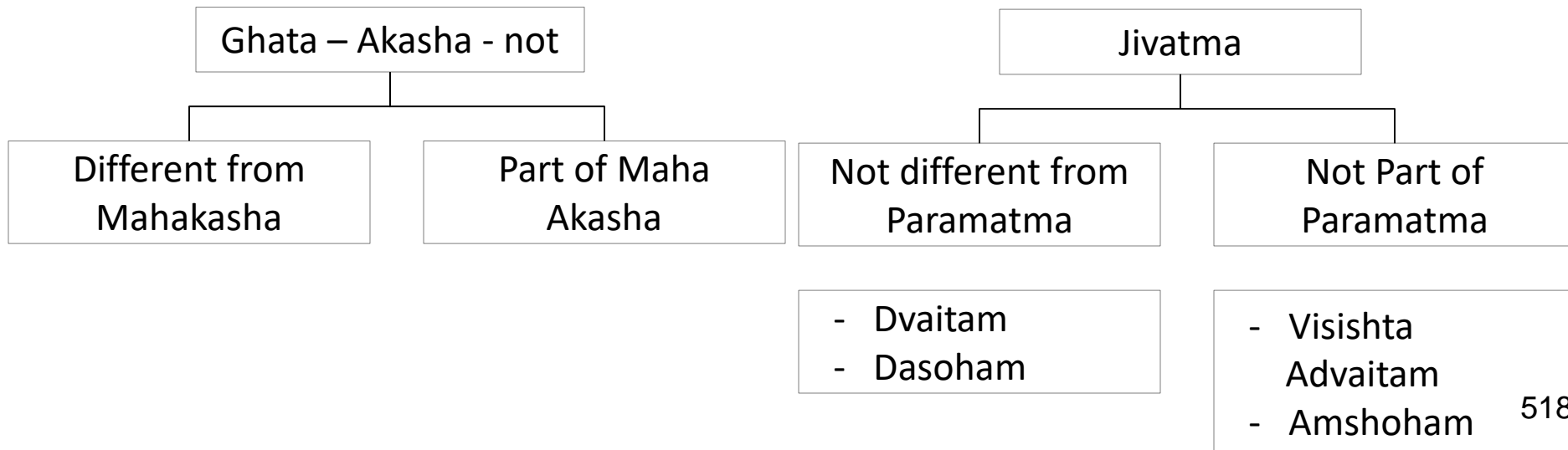
For protecting knowledge Flame
from the wind of challenges

Mandukya Upanishad :

नास्काशस्य घटाकाशो विकारावयवौ यथा ।
नैवास्त्मनः सदा जीवो विकारावयवौ तथा ॥ ७ ॥

nā"kāśasya ghaṭākāśo vikārāvayavau yathā |
naivā"tmanaḥ sadā jīvo vikārāvayavau tathā || 7 ||

As the Ghaṭākāśa (i.e., the ether portioned off by the pot) is neither the (evolved) effect nor part of the Ākāśa (ether), so is the Jīva (the embodied being) neither the effect nor part of the Ātman. [III – K – 7]



- I am Soham, one with Paramatma.
- One consciousness, Brahma Chaitanyam, projecting as Jivatma and Paramatma.
- If not convinced, study Chapter 2 – 3 – 4 – Mandukya Again for Jnana Nishta.

| Vedanta | Vichara Sagara |
|---|--|
| <ul style="list-style-type: none"> - Apaurushaya Grantha Content : <ul style="list-style-type: none"> - Brahma Satyam Jagan Mithya, Aham Breheiva na Apra. | <ul style="list-style-type: none"> - Paurusheya Grantha. Content : <ul style="list-style-type: none"> - Brahma Satyam, Jagan Mithya, Aham Braheiva Na Apra. |

- Advanced study done by training intellect in Tarqa, Vyakaranam, Mimamsa.
- Brahma Sutra Bashyam Starts long compound.

Yushmatasmatpratyaya gocharayoho
Vishayavishayeenoho
TamahprakAshavatviruddhasvabhavayohoh
itaretarabhAvAnupapattau
Siddhayam Taddharmanamamapi
Itaretara bhavanupapatti
Ityatah asmatpratyagochare vishayini
Chidatmake
Yushmatpratyaya gocharasya
taddharmanamcha adhyasah
tadviparyayena vishayinah
tad dharmanAm cha vishaye adhyasah
mithyeti bhavitum yuktam

"It is a matter not requiring any proof that the object and the subject whose respective spheres are the notion of the 'Thou' (the Non-Self) and the 'I (Self),' and which are opposed to each other as much as darkness and light are, cannot be identical. All the less can their respective attributes be identical. Hence it follows that it is wrong to superimpose upon the subject--whose Self is intelligence, and which has for its sphere the notion of the self--the object whose sphere is the notion of the Non-self, and the attributes of the object, and vice versa to superimpose the subject and the attributes of the subject on the object."

- Connection between words, Samasas of the compound.
- Panini Sutras Analysed.
- Meaning of compound arrived after 30 classes.
- Ratna Prabha, Poorna Ranadhi with Tippani.
- Nishchala Dasa says if you don't know all these, you are Bala.
- For those who do not have Tarqa, Mimamsa, Vyakarana knowledge, Vichara Sagara gives that knowledge in a Nutshell.
- Simple language used without Jargons of 3 Shastras.
- Without Paribasha (Jargons).
- Atma Svarupa – Sakshatkara easily attained, get established in binary format.
- **I give Guarantee that you will become a Jnani.**
- Hence this text became powerful and popular.

एतद्गन्थश्रवणेऽनायासेन यथा आत्मस्वरूपसाक्षात्कारो जायेत,
तथोपरिष्ठात्प्रपञ्चयिष्यते ।

Revision (42) :

- Objection raised by various people for writing Vichara Sagara Grantha.

1st Objection :

- Mumukshu not possible.

Nishchaladasa :

- Mumukshu is possible.

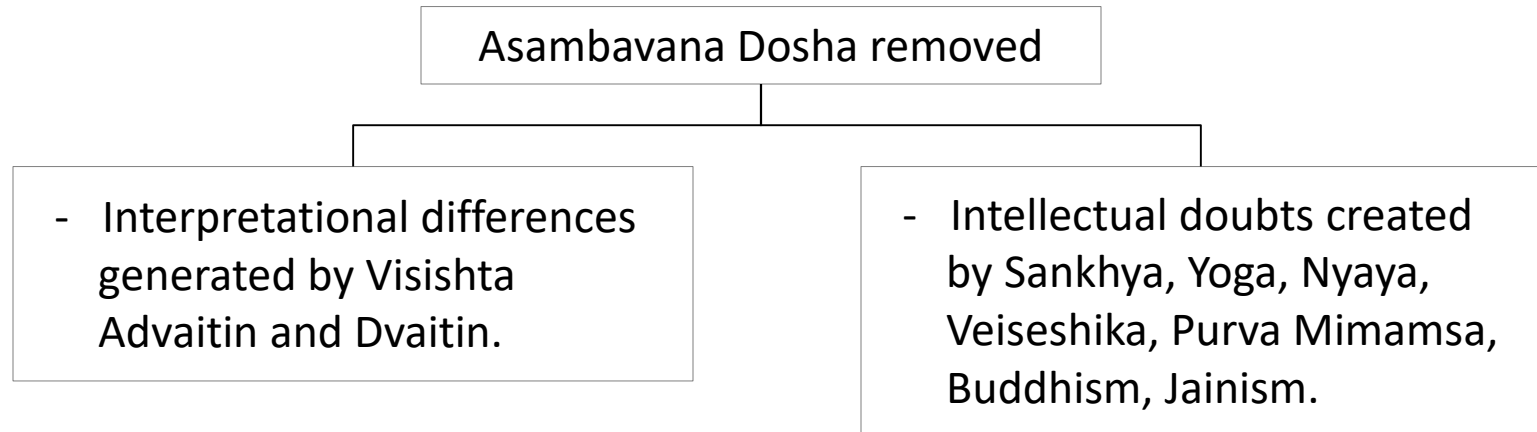
2nd Objection :

- Mumukshu will not be interested in Vichara Sagara text.
- Vichara sagara can give Jnanam for Moksha.
- Vedanta Sravanam, Mananam, Nididhyasanam, has to give Jnanam and Moksha.

| Vedanta | Vichara Sagara |
|-----------------------|----------------------|
| - Apaurusheya Grantha | - Paurusheya Grantha |

- Content same of both.
- **If a person studies this Grantha, Atmasvaroopa Sakshatkara (Binary format) will come give me a chance, I will show you.**
- Brahma Satyam, Jagan Mithya content of all granthas.
- Contains Sravanam No. 1, 2, and Mananam thoroughly and comprehensively.
- Mumukshus can come and benefit.
- Etat grantha Sravanena Anyasena... Yatha Atma Svarupa Sakshat Karo Jayate.
- **Atma Svarupa Sakshatkara, binary format will come, study and see.**

- Text book is cause of rise of knowledge leading to Moksha.



- All doubts Nischala Dasa will eliminate through this Grantha.
- Doing Vedanta Dindima, Dandora himself.
- If you still have hesistance – Kataha, it is irrational obstinacy, prejudice against Vichara Sagar.
- Point 1 of object answered.
- Vichara Sagara can't give Moksha.
- Point 2 – Answer in topic 50.

Topic 50 :

(५०) यध्यप्यस्य ग्रन्थस्य मोक्षहेतुत्वमस्ति तथापि प्राचीनैः प्रौढग्रन्थान्तरैः साधनतमैर्मोक्षोपायस्य सम्यक्प्रतिपादितत्वाद्विफलोऽयं ग्रन्थ इति वदनवादी प्रष्टव्यः-कानि तानि साधनतमानि ग्रन्थान्तरानीति? स यध्याह- जीवब्रह्मैक्यबोधकनिखिलोपनिषद्गीतासूत्रतद्भाष्यादयोऽनेकग्रन्थाः प्रौढाः प्रागेव सिद्धाः। तेभ्यो ग्रन्थेभ्यो ज्ञानद्वारा मोक्षः सिद्ध्यति, अतोऽयं ग्रन्थो विफल इति – तर्हि तादृग्ग्रन्थविचारासमर्थानां मुमुक्षूनां तादृशग्रन्थैर्ज्ञानोदयासंभवात्, अत्र च मन्दमतीनां तीव्रतरमुमुक्षूणा प्रवृत्तिसंभवाच्च सफलोऽयं ग्रन्थ इति प्रतibrूयात्।

- Vichara Sagara doing same job of revealing Atma like Upanishads, Gita, Brahma Sutra.

Objection :

- **Other Granthas are better than Vichara Sagara for giving Moksha.**
- Vichara Sagara written in 19th – 20th century.

Nishchala Dasa :

- There is no better Grantha Than Vichara Sagara.
- Professor Thangaswamy – Madras university got Phd by writing thesis on only Advaitas granthas during all periods of time, Authors, commentaries...

- No commentary available on Vichara Sagara.

Objection :

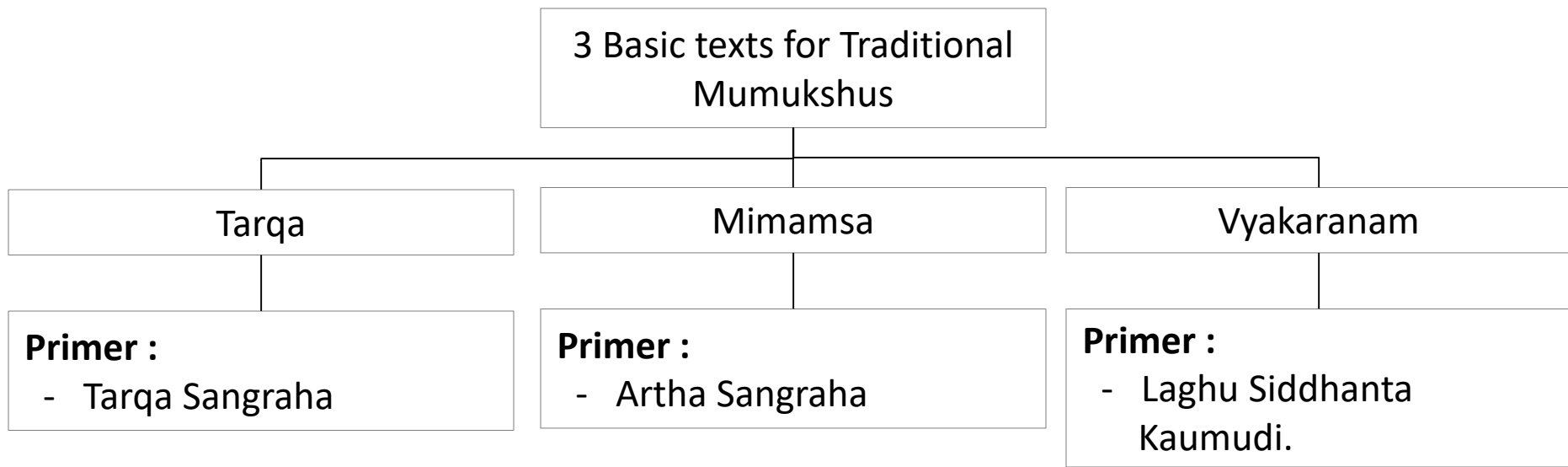
- Vichara Sagara irrelevant, futile Nishchaladasa Asks counter question.
- What do you mean by other Granthas.
- Jeeva Aikya Bodhaka texts, and Upanishads and commentaries reveal Jivatma / Paramatma Aikyam.
- Upanishad Brahmendra Yogi has written commentary on 108 Upanishads.
- Bhagavad Gita, Uddava Gita, Rama Gita, Avadhuta Gita with Bashyam Available.
- Prakarana Granthas : Viveka Choodmani, Atma Bodha, Panchadasa, Upadesa Sahasri.
- All profound Granthas written before Nishchala Dasa was born.
- By studying these Granthas, Jnanam rises, Moksha attained.

Conclusion of Purva Pakshi :

- Nishchala Dasa – don't write Vichara Sagara.

Nischala Dasa :

- I will certainly write.
- In Kaliyuga people will not be able to understand Advanced texts.
- These texts you mentioned are written for student coming to Vedanta in traditional manner after doing Pada, Vakya Pramana Shastram.



- After study of 3 traditional texts, Guru will accept.
- If not these 3 primers Taught first.
- **I am writing for those who have not studied 3 original Shastras.**
- **I avoid Jargon of Tarqa, Mimamsa and Vyakaranam.**
- **Students Called :**
 - Mandah Matayaha
 - Mandah Mati
 - Not Unintelligent
 - Sharp intellects, who can grasp Vedanta without technical words.

Anyaya Vedanta :

- Vedanta without Nyaya, Tarqa, Vyakarana Jargons.

- I have retained depth of text without old + new Tarqa, Prachina, Navyaya Nyaya Terminology.
- Otherwise you will be stuck in Mangala Charanam.
- In Advaita Vedanta Siddhi, 5 definitions of Mithya given.
- Someone got Phd for doing only 5 definitions of Mithya.
- Vichara Sagara popular, translation in all Indian languages, original text in old Hindi, Sanskrit translation by Vasudeva Brahmendra Saraswati.

Topic 51 : The Third option is also untenable

(५१) प्रौढग्रन्थैर्मन्दमतीनां मुमुक्षूणां बोधानुदयादयं ग्रन्थो
यध्यपि तेषां मोक्षोपयोगी स्यात् तथापि
मुमुक्षामात्रेणास्मिन् ग्रन्थे प्रवृत्तिर्न जायेत।
विवेकवैराग्यशमदमादिसाधनकलाप्युक्तमुमुक्षुजनासंभवादिति
शङ्कमानो विकल्प्यते- किमधिकारिणो बहवो न सन्ति
उत नैकोऽपीति। आध्ये इष्टापत्तिः सर्वादिसंप्रतिपत्तेः।
न द्वितीयः- ज्ञानयोग्याधिकार्येव नास्तीत्येतदसङ्गतमेव।

3rd Point :

Purva Pakshi :

- Mumukshus possible, interested in Moksha, Vedanta Shastra, Vichara Sagara best text acceptable, Abyupethya Vada.
- Mumukshu alone not enough.
- Viveka, Vairagya, Samadhi Shatka Sampatti required in Adhikari.
- No human will have Vairagyam, mind control not possible.
- Anger, desire, impossible to control.

Gita :

श्रीभगवानुवाच ।
काम एष क्रोध एषः
रजोगुणसमुद्भवः ।
महाशनो महापाप्मा
विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

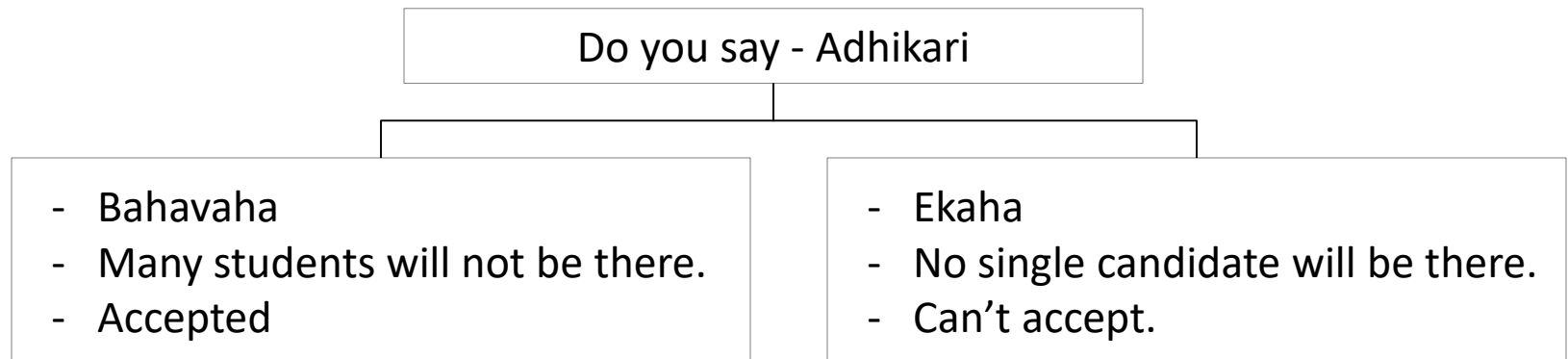
śrī bhagavānuvāca
kāma ēṣa krōdha ēṣah
rajōguṇasamudbhavaḥ |
mahāśanō mahāpāpmā
viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here in this world). [Chapter 3 – Verse 37]

- Mere intellectual curiosity not enough.
- **After 25 year study, student says :**

My goal is Sadhana Chatustaya Sampatti, Karma Yoga, Upasana Yoga, not Moksha.

Question :



Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah ॥ 7 ॥

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.”

Bajagovindam :

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥
(भज गोविन्दं भज गोविन्दं...)

**Balastavatkridasaktah
tarunastavattarunisaktah ।
Vrddhastavaccintasaktah
parame brahmani ko'pi na saktah ॥ 7 ॥
(bhaja govindam bhaja govindam...)**

So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

Gita :

मनुष्याणां सहस्रेषु
कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां
कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥

manuṣyāṇāṃ sahasrēṣu
kaścidyatati siddhayē |
yatatām api siddhānām
kaścinmām vētti tattvataḥ || 7-3 ||

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

- Few rare candidates will come who have done.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham || 12 ||

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Parampara of Adhikaris, Mumukshus, Muktas will be there.
- **Rare but there.**

तथा हि, सर्वेशामप्यन्तः करणं निसर्गत एव
मलविक्षेपस्वरूपावरणाख्यदोषत्रयदूषितं वर्तते।
मलम्=पापम्, विक्षेपः=चाञ्चल्यम्,
आवरणं=स्वरूपाज्ञानम्। तत्र शुभ्दकर्मणा मलस्य,
उपासनया विक्षेपस्य, ज्ञानेन स्वरूपावरणस्य
च निवृत्तिर्जायत एव।

- What is phenomena by which filtering takes place in candidates?
- Bhagavan filters generations.

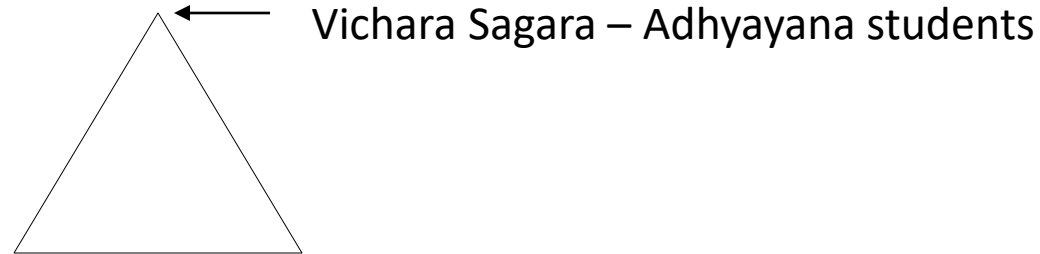
Gita :

प्रयत्नाद्यतमानस्तु
योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धः
ततो याति परां गतिम् ॥ ६-४५ ॥

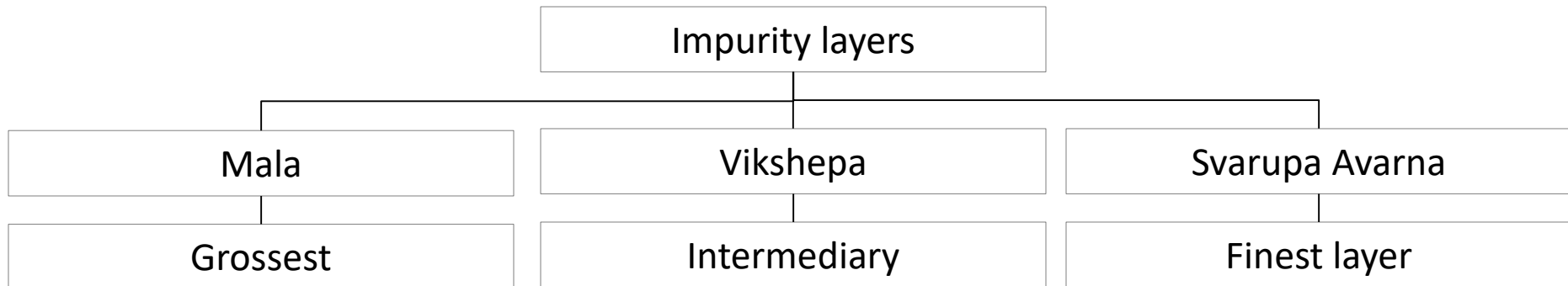
**prayatnādyatamānastu
yōgī saṁśuddhakilbiṣaḥ |
anēkajanmāsamsiddhaḥ
tato yāti parāṁ gatim ||6-45||**

But the yogi, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]

- What is journey of some rare people?
- Gradually mind is refined and one reaches top of pyramid.



- Mind of entire Humanity saturated with 3 impurities which stops people from reaching the top to binary format.
- Nisargataha, at birth, 3 hurdles seen in all minds as obstacles.
- During birth, mother gives birth to only new physical body.
- Mind comes from Anena Janma.



- Dosha Traya Dushita.

• **Self Jnanam and Nishta happens only in the mind not Atma.**

- We rub the mind with “Sravanam – No. 1, 2, Mananam, Nididhyasanam and make it pure....

Revision (43) :

Topic 51 :

- **Nishchaladasa established :**
 - Vedanta
 - Moksha, Jnanam, possible.
- Content of Upanishad and Vichara Sagara same.

Purva Pakshi :

- Mumukshus can't use Vichara Sagara because they have no Viveka, Vairagya, Samadhi Shata Sampatti.
- Vairagyam = Sanyasa.

Gita : Arjuna

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥

na hi prapaśyāmi mamāpanudyād
yacchokam ucchoṣaṇam indriyānām |
avāpya bhūmāvasapatnam ṛddham
rājyaṁ surāṇām api cādhipatyam ||2-8||

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth, or even lordship over the gods.
[Chapter 2 - Verse 8]

- Imaginary separation itself causes Samsara.
- Controlling mind more difficult, Samadhi Shatka Sampatti impossible.
- My intention and minds intentions are different.

Nishchala Dasa's question to Purva Pakshi :

- Many wont be interested or no one will be interested?
- Negate Bahutvam, ok.
- Parampara continues even today.
- Narayanam Padmabuvam Vasishtam....

Acharya Vandana Puja :

नारायणं पद्मभवं वसिष्ठं
शक्तिं च तत्पुत्रपराशरं च।
व्यासं शुकं गौडपदं महान्तं
गोविन्दयोगीन्द्रमथास्य शिष्यम्॥

naaraayanam padmabhavam vasishhtham
shaktim cha tatputraparaasharam cha I
vyaasam shukam gaudapadam mahaantam
govindayogiindramathaasya shishhyam II

To Narayana, to lotus-born Brahma, to Vasishtha, to Shakti and his son, Parashara, to Vyasa, to Shukadeva, to the great Gaudapada, to Govinda, to Yogindra his disciple.

- I have a Guru, it indicates students may be few.
- How they are rare?

Vivekchoodamani :

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।

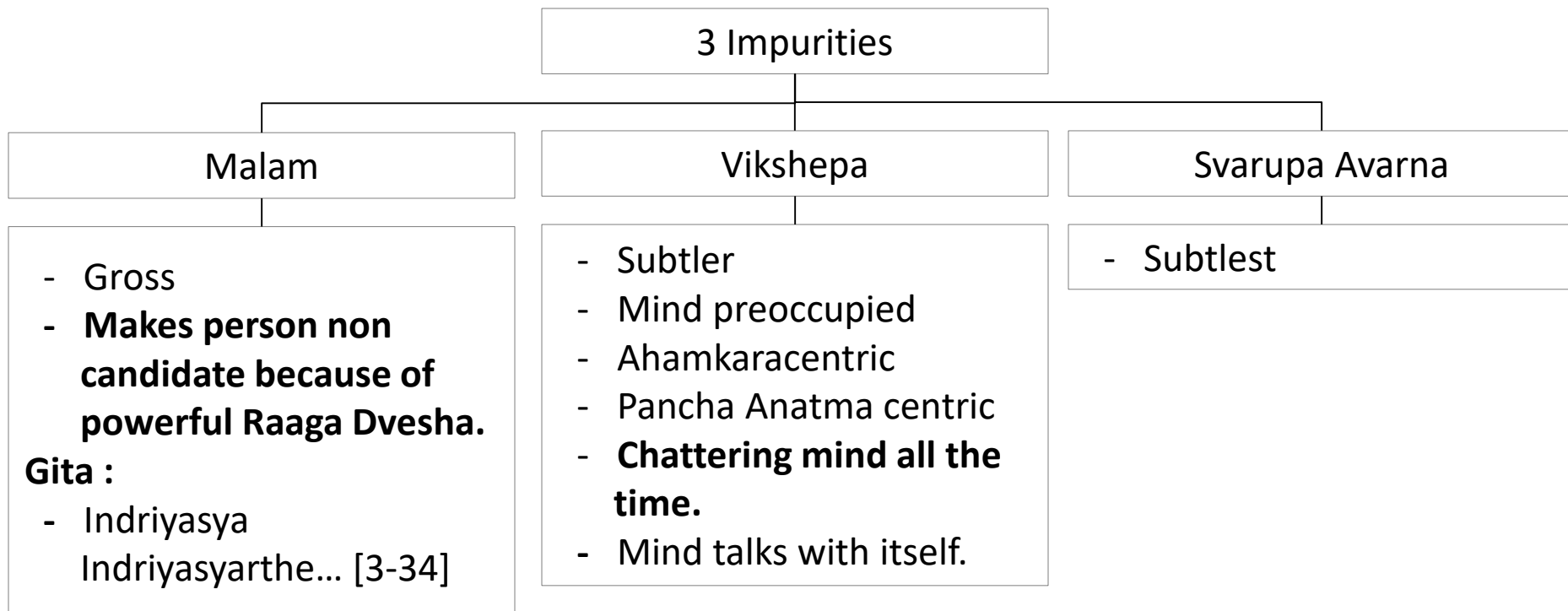
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ 3 ॥

durlabham trayamevaitaddevānugrahabhetukam |

manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || 3 ||

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage. [Verse 3]

- Candidate given program in Veda Purva Bhaga.
- How human being becomes Pakvam Gradually.



Gita :

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

Proof :

- Every mental disturbance is indicator of powerful Raaga Dvesha.

Gita :

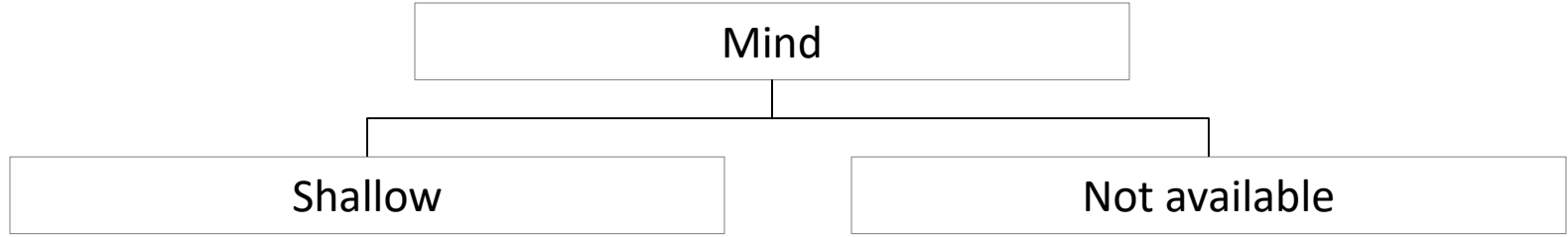
ज्ञेयः स नित्यसंन्यासी
यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो
सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

jñēyaḥ sa nityasannyāsī
yō na dvēṣṭi na kāṅkṣati |
nirdvandvō hi mahābāhō
sukhaṁ bandhāt pramucyātē || 5-3 ||

He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

Vikshepa :

- Because of Vikshepa, you sit in class, no Jnanam, gets Punyam.



- Karma Yogena Mala Nivritti.
- Upasana Yogena Vikshepa Nivritti.
- With these 2, student becomes Sadhana Chatushtaya Sampanna.
- In Rare students, Doshas of Antahkaranam removed.
- Mind then shines.
- Because of committed Pancha Maha Yagya Anushtanams mentioned in Gita Chapter 3 and 2 types of Upasana – Ishta Devata Upasana and Vishwaroopa Upasana (more important), student ready.

Vishnusahasranama Dhyana Sloka :

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकतेमौक्तिकानां
मालाक्लृप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।
शुभ्रैरभ्रैरदभ्रैरुपरिविरचितैर्मुक्तपीयूष वर्षैः
आनन्दी नः पुनीयादरिनलिनगदा शङ्खपाणिर्मुकुन्दः ॥ १ ॥

kṣīrodanvatpradeśe śucimaṇivilasatsaikatermauktikānāṃ
mālākṣrptāsanasthaḥ sphāṭikamaṇinibhairmauktikairmaṇḍitāṅgaḥ ।
śubhraiṛabhraiṛadabhraiṛupariviracitairmuktapiyūṣa varṣaiḥ
ānandī naḥ punīyādarinalinagadā śaṅkhaṇṇirmukundaḥ ॥ 1 ॥

Let that Mukunda makes us all holy, Who wears all over his body Pearls made of spatika, Who sits on the throne of garland of pearls , Located in the sand of precious stones, By the side of the sea of milk, Who gets happy of the white cloud, Sprayed of drops of nectar, And who has the mace , the wheel and the lotus in His hands. [Dhyanam 1]

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pādau yasya nābhirviyadasuranilaścandra sūryau ca netre
kaṇṇāvāśāḥ śiro dyaurmukhamapi dahano yasya vāsteyamabdhīḥ ।
antaḥsthaṁ yasya viśvaṁ suranarakhagagobhogigandharvadaityaiḥ
citraṁ raṁramyate taṁ tribhuvana vapuṣaṁ viṣṇuṁīśaṁ namāmi ॥ 2 ॥

I bow before that God, Vishnu Who is the lord of three worlds, Who has earth as his feet, Who has air as his soul, Who has sky as his belly, Who has moon and sun as eyes, Who has the four directions as ears, Who has the land of gods as head, Who has fire as his mouth, Who has sea as his stomach, And in whose belly play and enjoy, Gods, men birds, animals, Serpent men, Gandharvas and Asuras. [Dhyanam 2]

- If reception and retention of knowledge takes place, Jnanam and Jnana Nishta, happens.
- In some, reception takes place but Vedanta disappears, no retention, Madhyama Adhikari.
- In some no reception + retention – Manda Adhikari.

तु पुनरिह जन्मनि जन्मान्तरे वाऽनुतिष्ठितशुभकर्मोपासनादिभिर्मलविक्षेपादिदोषा
अन्तःकरणान्निवृत्तः स एव वेदान्तविचारजनितज्ञाने मुख्यो योग्याधिकारी भवति।

- Spiritual gain in Sravanam and Mananam takes me to binary format.
- One with Mala Nivritti and Vikshepa Nivritti is ideal candidate, fittest candidate.
- Others can listen to Sruti as Karma Yoga, as part of Brahma Yagya, will get Punyam.
- Pursuit of Vichara Sagara Grantha is for those rare candidates.

Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

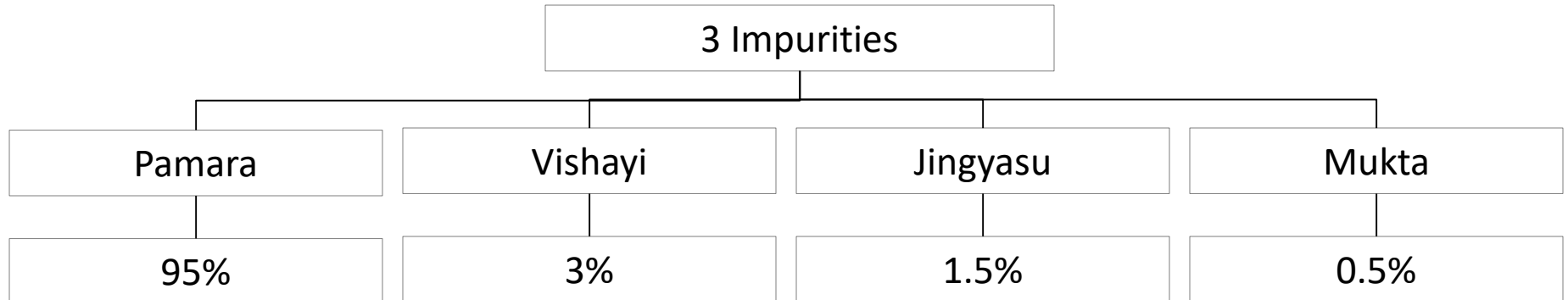
- Eke refers to few rare ones.

Topic 52 : (५२) पामरविषयिणोर्लक्षणम्-

Characteristics of an uninformed and a materialist :

(५२) पामरविषयिणोर्लक्षणम्- यत्तूक्तं सर्वेऽपि विषयसुखासक्ता एव,
न कोऽपि नित्यनिरतिशयसुखं वाञ्छतीति, तन्न। पामरो,
विषयी, जिज्ञासुर्मुक्तश्चेति लोके चतुर्विधाः पुरुषाः।
तत्र विहितप्रतिषिद्धेष्वैहिकविषयभोगेष्व्वासक्तः सन्
शास्त्रीयसंस्कारशून्यो यः स पामरः।
शास्त्रानुसारिविषयभोगान् भुञ्जानः सन् इहामुत्रार्थफलभोगावाप्तये
कर्म कुर्वाणो विषयी।

- Gradual conversion happens from Anadhikari to Adhikari, stages involved.



- Unique classification in Naishkarmya Siddhi.

- Refer to introduction to Naishkarmya Siddhi.
- 7 levels of Samsara, Advaita Agyana problem.
- **Ignorance of Advaitam is the only problem of Samsara.**
- Then alone I become Jingyasu.
- In topic 43 – complaint of Purva Pakshi : Entire humanity committed to only entertainment and money.
- Vishaya Sukham Asataha.
- Humanity interested in worldly pleasure, family pleasure.
- All attachments are for worldly Sukham only.
- Bhagavan as a person is also Anatma.
- Anatma Sukham is Bondage.

Brihadaranyaka Upanishad :

- Anyosou Saha.... Devanam Pashu.

Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrshye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse.
[II – VII – 3]

- Ishvara as object, Vishaya, Samsara Karanam.
- Use Ishvara as stepping stone.
- Transcend Ishvara Bhakta Division.
- **Vishaya Sukham temporarily allowed Mukti Priya – Malayalam Magazine Poem :**
Save me from Advaita Vedanta which falsifies my sweet Guruvayurappan, Adharam Madhuram, Vadanam Madhuram.
- Everybody interested in Dvaita Sukham only.
- **Nischala Dasa gave temporary answer in topic 48 :**
 - People love sleep,. Advaita Sukham.
 - **Can a person understand limitations of Dvaita Sukham and its perpetuating Samsara?**

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- After several Janmas person understands.

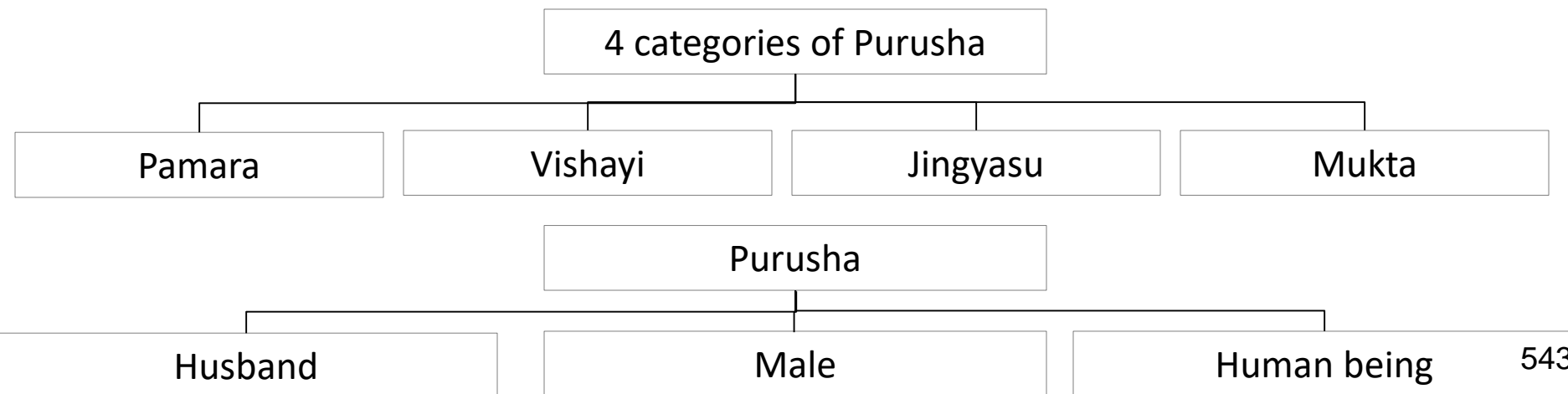
Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

- How it happens? Psychological journey.



I) Pamara :

- One who does not know Veda, does not believe in Veda, outside scope of Veda.
- Doesn't believe in life after death.
- Attached to worldly pleasures.
- Does both Vihita and Nisheda Karmas.
- Jati Brahmana.
- Doesn't follow 41 Samskaras, no religious purification.
- Written off case, irreligious materialistic people.
- Some suffering, turning point required like Arjuna Vishada Yoga.

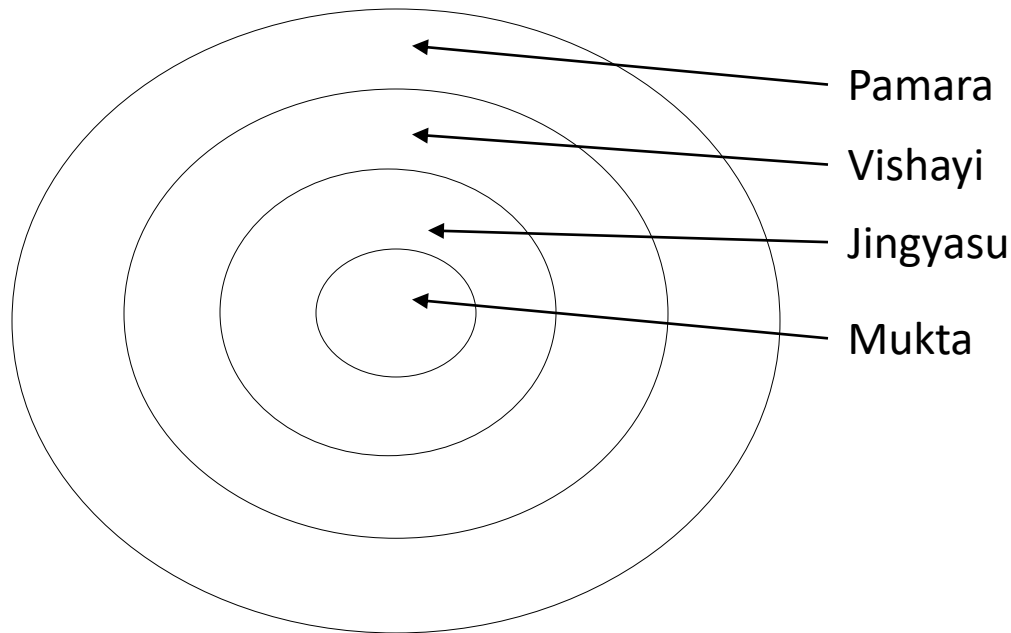
II) Vishayi :

- Has Sraddha in Vedas.
- Uses religion for Artha, Artharthi Bhakti.
- Religious Materialistic people.
- Indulges in Prohibited sense pleasures.
- Does plenty of Kamya Karmas.
- Gets Material pleasures.
- Wants earthly, heavenly pleasures.
- Believes in Veda, next Janma, Punya.

- Kanya Karma and Pariharas will be effective only if Nitya Naimittika Karmas are done.
- Hence he does Nitya – Naimittika Karmas.
- As by product gets spiritual growth.

Revision (52) :

- There will be seekers for Moksha at any time in history, rare, few.
- Vichara Sagara will benefit those few.



I) Pamara :

- Atheist, nastikas.
- Don't know existence of Veda, don't accept Punya Papam.

- Pursue only Laukika Sukham.
- Non Bakta irreligious materialist.

II) Vishayi :

- Accepts Veda Pramanam.
- Science can never prove existence of Brahman with its limitations.
- Hence, Sraddha important.
- Committed to only Artha and Artharthi.
- Bakta, uses Bhagavan and rituals to solve worldly problems.
- Kamya, Parihara Matram.
- Religious Materialist.
- Every Namaskara for joy of sense organs, for Ahamkara and Mamakara.

III) Jingyasu – (Gita – 7th Chapter)

Topic 53 : (४३) जिज्ञासुलक्षणम्-

Characteristics of one who is desirous of knowledge (and the liberated one) :

(४३) जिज्ञासुलक्षणम्-

यस्तु शास्त्रीयोत्तमसंस्कारबलादध्यात्मादिसच्छास्त्रश्रवणं
करोति तस्य वक्ष्यमाणरीत्या विवेको जायते।
तथा विवेको यस्य भवति स एव जिज्ञासुः।

- Religious, do Nitya Naimittika Karma.
- If you don't do Nitya Naimittika Karma, Prarabda will get accumulated.
- It is regular religious bathing.
- Pratyavaya Papam if you don't do Nitya Karma.
- Nitya Karmas done with Materialistic motive or fear.
- Gives Chitta Shuddhi as a by product.
- Nitya Karmas important for Sadhana Chatushtaya Sampatti, Jnana Vairagya Sidhyartham.
- **Mind must be pure to assimilate teaching.**

- Pamara and Vishayi gradually converted to Jingyasu.
- Nitya Karma increases quantitatively and qualitatively.
- Shastriya Samskaras are generated by Nitya Karma and we become Moksha Pradhanam.
- Moksha comes on top list of desires, eats its own specie, other desires.
- How Mandah Jingyasu gets converted to Teevra Jingyasu? Casual – serious – Addicted seeker?

Topic 53 : Subtopic 1 of Jingyasu

(१) तत्र वैषयिकं सुखं सर्वमपि दुःखमेवेति प्रथमतो विवेको भवति। तथा हि, विषयसुखं सर्वमनित्यमेव विषयेन्द्रियसंयोगजत्वेनागमापायित्वात्। सुखं च वैषयिकं स्वावस्थितिसमयेऽपि यत्किञ्चिद्दुःखानुषङ्ग्येव भवति। स्वविनेशानापि दुःखहेतुर्भवति किञ्च वैषयिकं सुखमनुभवदशायामपि, इतः परमीदृशं सुखं क्षीयेत किलेति व्याकुलतोत्पादनेनापि दुःखनिदानमेव। एवञ्च वैषयिकं सुखं सर्वं दुःखेन कबलीकृतमेव वर्तते। तस्माद्विषयजन्यं सुखं वस्तुतः सुखस्वरूपमपि विषयोपादिसंबन्धाद्दुःखमेव भवति सर्वदा। न चैतद्दुःखं केनचिदपि लौकिकोपायेन परिहर्तुं शक्यते। उपायान्वेषणकुशलस्यापि निश्शेषदुःखनिवृत्तेरदर्शनात्। निवृत्तमिव च सदपि पुनरुत्पद्यत एव।

Sadhana Panchakam :

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां
तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ।
पापौघः परिधूयतां भवसुखे दोषोऽनुसंधीयतां
आत्मेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥१॥

*vedo nityamadhīyatām taduditam karma svanuṣṭhīyatām
teneśasya vidhīyatāmapacitiḥ kām्ये matistyaajyatām,
pāpaughah paridhūyatām bhavasukhe doṣo' nusandhīyatām
ātmecchā vyavasīyatām nijagrāhātturnam vinirgamyatām. (1)*

Study the Vedas daily. Perform diligently the duties (karmas) ordained by them. Dedicate all those actions (Karmas) as worship unto the Lord. Renounce all desires in the mind. Wash away the hoards of sins in the bosom. Recognise that the pleasures of sense objects (samsara) are riddled with pain. Seek the Self with consistent endeavour. Escape from the bondage of 'home'. [Verse 1]

- See intrinsic pains involved in worldly pleasure, Dukha Mishritatvam, Atruṇti Karatvam, Bandhakatvam.
- Vishaya Sukham includes icecream, cinema, finite family relations.
- Any Sambandha = Dvaitam = Dukham.
- Vishaya Sukham, Relationship Sukham, Anityam, Temporary.
- Vishaya Indriya Samyak Vena.
- **Vishaya Sukham is born out of contact between me and object of relation.**

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāmsi jīrṇāni yathā vihāya
navāni gr̥hṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantah kauntēya
na tēṣu Rāmatē budhaḥ || 5-22 ||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- Pleasure of Anitya Vastu contact subject to Arrival and departure.

Lesson No. 1 :

- Sukham gives Dukham when it goes away.
- World pleasures give pain.

Lesson No. 2 :

- **Worldly pleasures give pain even when they are there, maintenance of pleasure requires lot of effort.**
- Yoga problem leads to painful Kshema problem.
- **Every rose has thorn in proximity.**
- **Every pleasure when it ends is a cause of sorrow.**
- At time of enjoying, thought in mind, its going to finish soon.

Example :

- Drinking Cocacola with a straw.
- Tongue forgets to enjoy because eyes are seeing the level falling.
- Imaginary loss deprives us of present Ananda.
- Worldly pleasure in grip of Dukham.

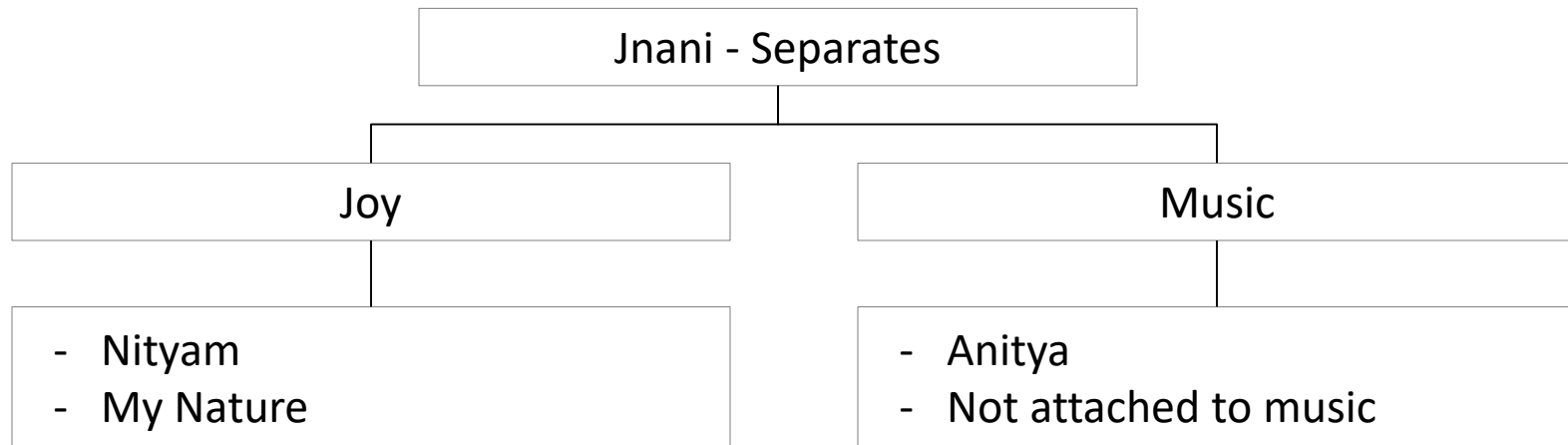
Lesson No. 3 :

- **Vishaya Sukham is Pratibimba Ananda, reflected in mind medium.**
- It is original happiness associated with Reflected Medium, hence problem.
- **Until we understand Vedanta, Vishaya Sukham is Villain.**
- After understanding, Jnani not against Vishaya Sukham, not trapped.

Understands :

| Vishaya | Sukham |
|--|--|
| <ul style="list-style-type: none">- Belongs to the world.- Not attached | <ul style="list-style-type: none">- Part belongs to Brahman.- My Nirguna Svarupam |

- Paramahansa is a mythological bird, can separate water from milk.



Very important lesson :

Lesson No. 4 :

- **Vishaya Sukham negative until you understand Vedanta.**
- **After Vedanta, Vishaya Sukham is also Brahma Ananda.**
- **Any Sukham is my Sukham, my joy.**
- Any joy is Brahma Ananda.
- No division, Akhanda Ananda.

- Before understanding Vedanta, Vishaya Ananda is distractive.
- Vastuta Sukha Svarupam Api Brahma Ananda Eva Bavati.
- Even Anatma Ananda is only in association with Brahma Ananda.
- Perishable object is Dukham becomes cause of attachment and sorrow.
- Dukham eva Bavati Sarvada.
- Vishaya Sukham is bondage for Ajnani and freedom for Jnani.

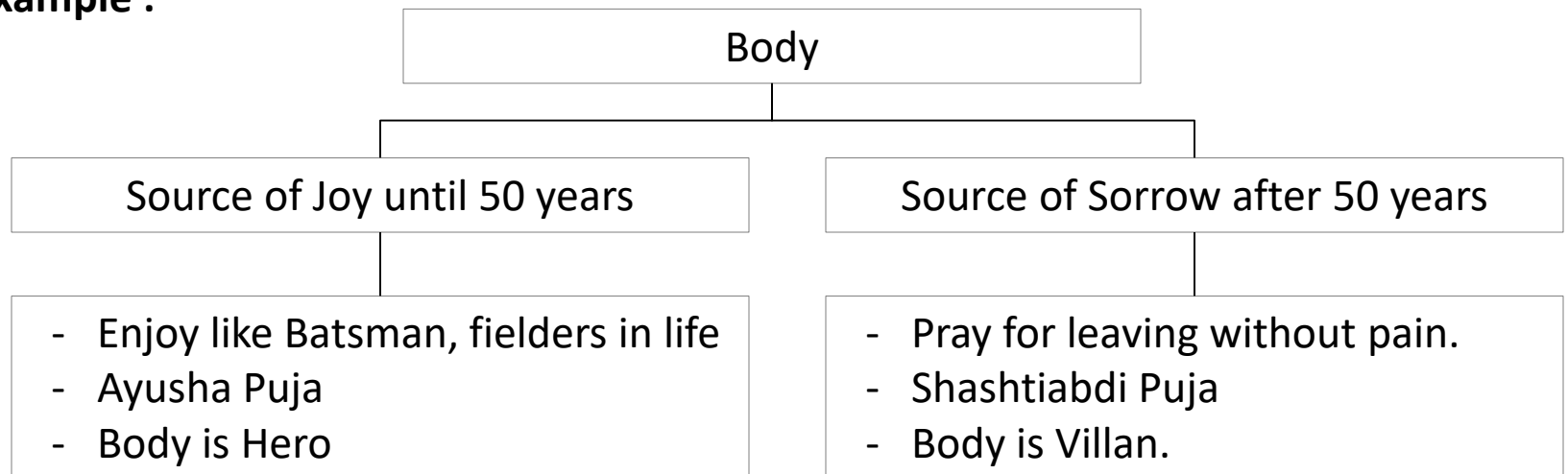
Lesson No. 5 :

- **Dukham can't be avoided by Ajnani because every object has 2 sides, Dukham and Sukham.**
- I am the only Nitya Ananda, Svarupa Ananda, Brahma Ananda, pure Sat – Chit Ananda.

Lesson No 6 :

- **In the Anatma, if you want Sukham, have to accept Dukham also.**

Best Example :



Lesson No. 7 :

- **Every Anatma is mixture of reflected Ananda and original Dukham, nobody can change this fact.**
- No Pariharam for Anatma Dukhatvam.
- Today medicine gives replacement parts for body but quality is affected.
- Anatmas pain can't be remedied.
- How Vedanta remedies?
- No solution but resolution.
- **Sarvam Atma, Anatmatvam Abava.**
- Atma Janya Dukham Katham?

Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Make Anatma as good as nonexistent.

Example :

- Sun Rises, Stars fade away, as good as nonexistent.
- Atma Jnanam comes, Anatma stars as good as nonexistent, Mithya.
- Sun = Advaita Atma Jnanam.
- No other way.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

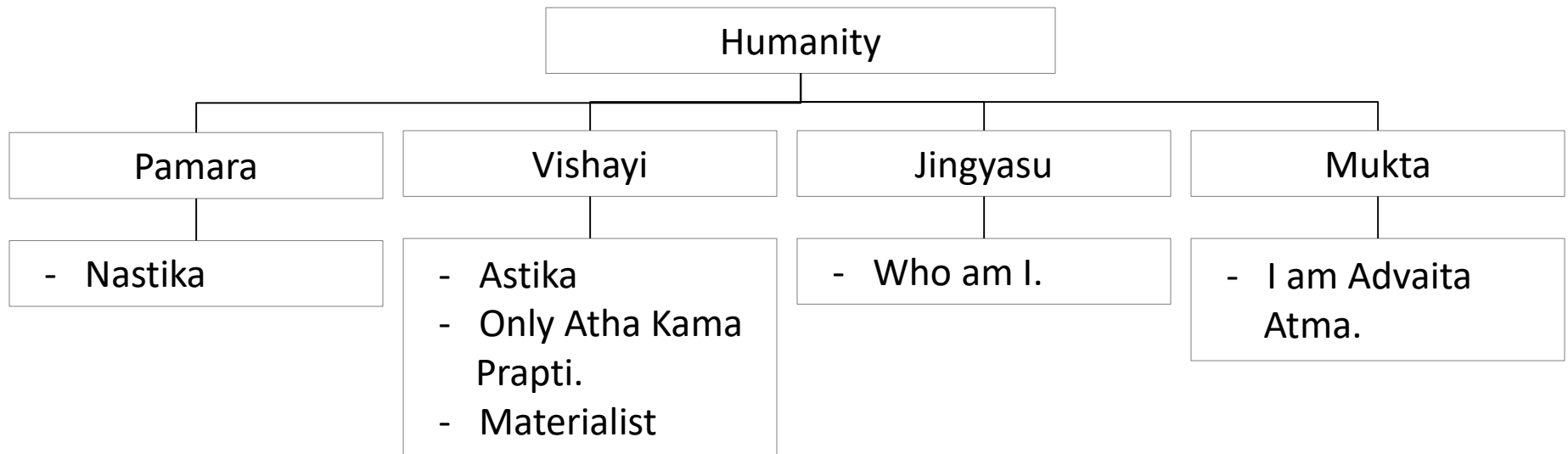
Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtēna,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

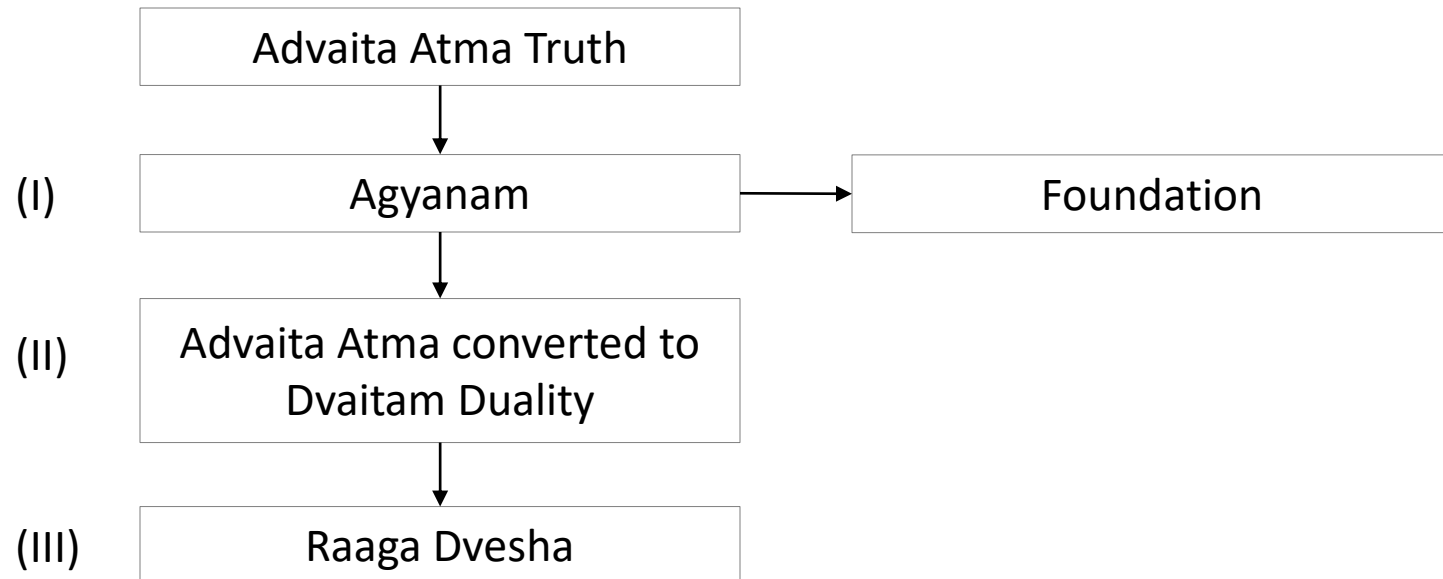
- In Vaikunta, Anatma is there.
- **Anatma Mithyatva Nishchaya only solution.**

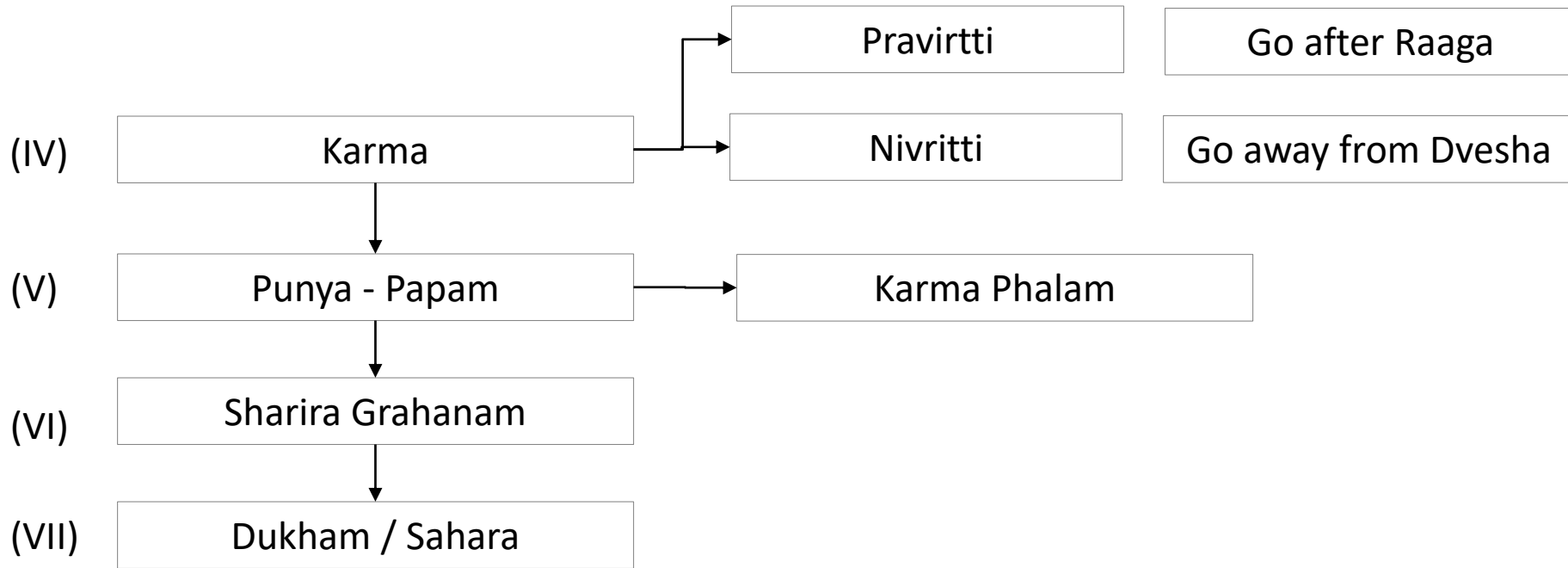
Revision :

- Mumukshus will always be there.
- How are they generated?



- Conversion happens after diagnosis of problem of Samsara.
- 7 stages discovery.





- Yatra Yatra Shariram, Tatra Tatra Dukham, Pratibhasika Sukham.
- Sukham will be spoilt by imagined future Dukham or Actual Dukham or Actual Duham.
- Yatra Yatra Shariram, Tatra Tatra Dukha Anubhava.
- We can never eliminate old age, disease, death, no remedy.

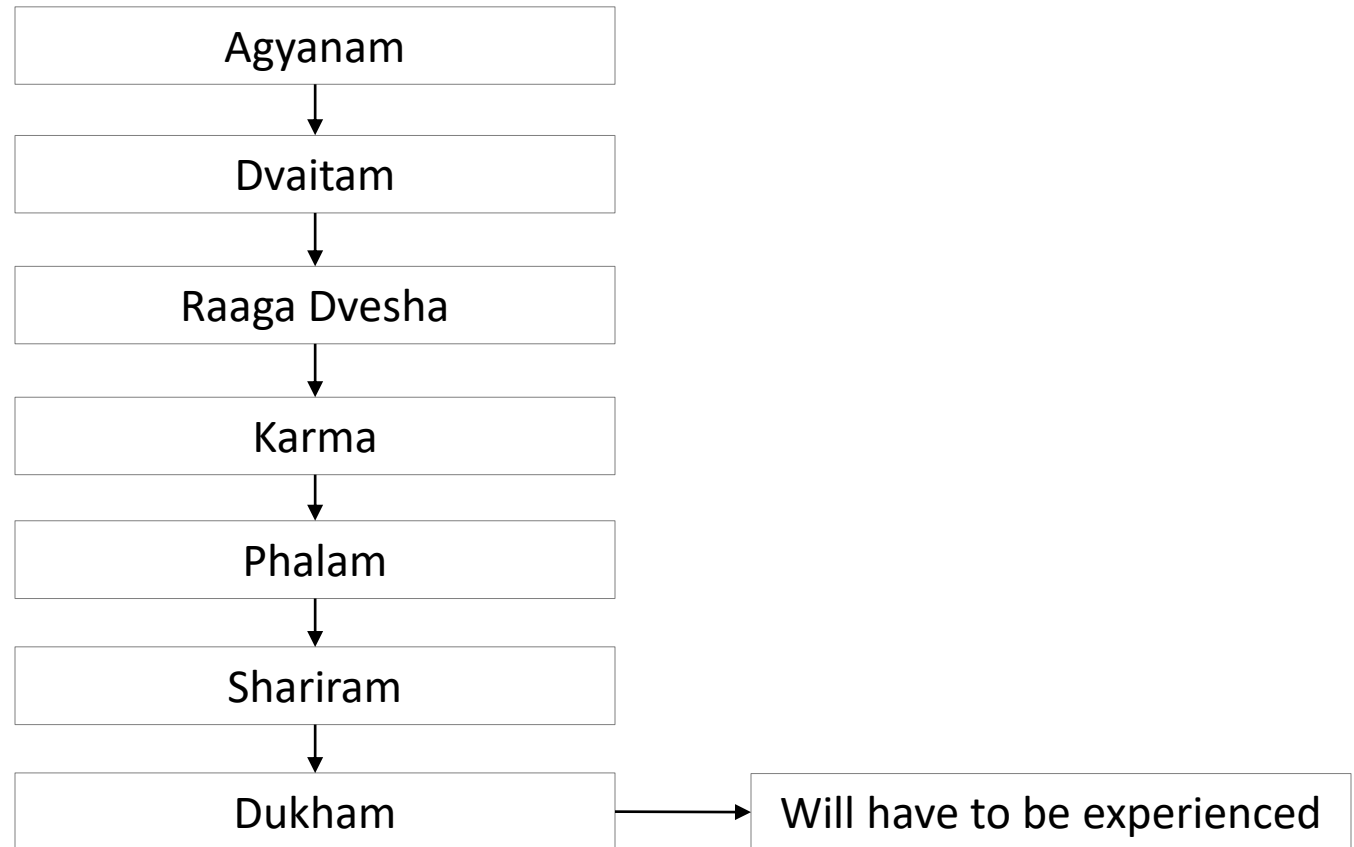
Gita :

इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārthēṣu vairāgyam
anahaṅkāra ēva ca |
janmamṛtyujarāvyādhī
duḥkhaḍōṣānudarśanam || 13.9 ||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

Seven Stages :



- Foundation of Samsara is Advaita Atma alone.
- Vishayii – will work for removing Atma Agyanam by Atma Jnanam.
- Therefore interest in Atma Jnanam to eliminate 7 storied Samsara will be there in Mumukshus.

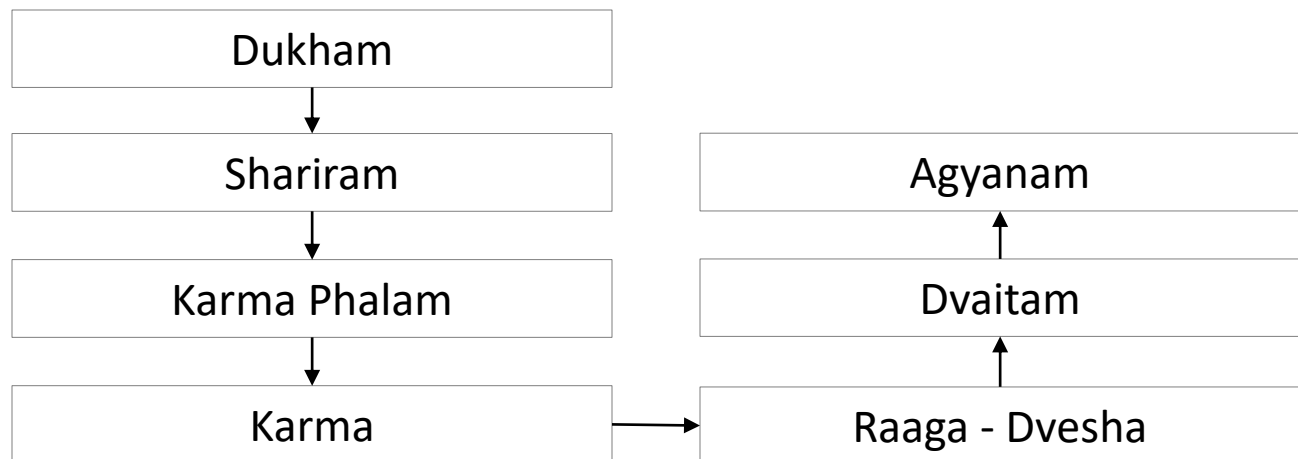
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- Vishayii converted to Jingyasu.
- Swamiji shows 7 stages starting from Atma Agyanam.
- Nishchala Dasa goes from bottom to top, reverse order.



- All stations must be clear.

- However you remedy problems of Shariram, Janma, Mrityu inevitable.
- Medicine, drugs, solve problem partially, temporarily.
- Astrologer gives temporary solution.

| Partial, temporary solution | Total, permanent solution |
|-----------------------------|---------------------------|
| Astrologer | Vedanta |

Gita :

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh
dhruvaṁ janma mṛtasya ca |
tasmād aparihāryē'rthē
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

- Vishaii recognizes 7 stages.
- 7th stage Dukham over.

6th stage :

- Viveka Bavati – discovers fact, sorrow can't be totally eliminated.

- Dukham Na Nivarteta, as long as I am in Δ format.
- Remain as Jiva identified with body.
- Dvaita Nishta Jivaha.

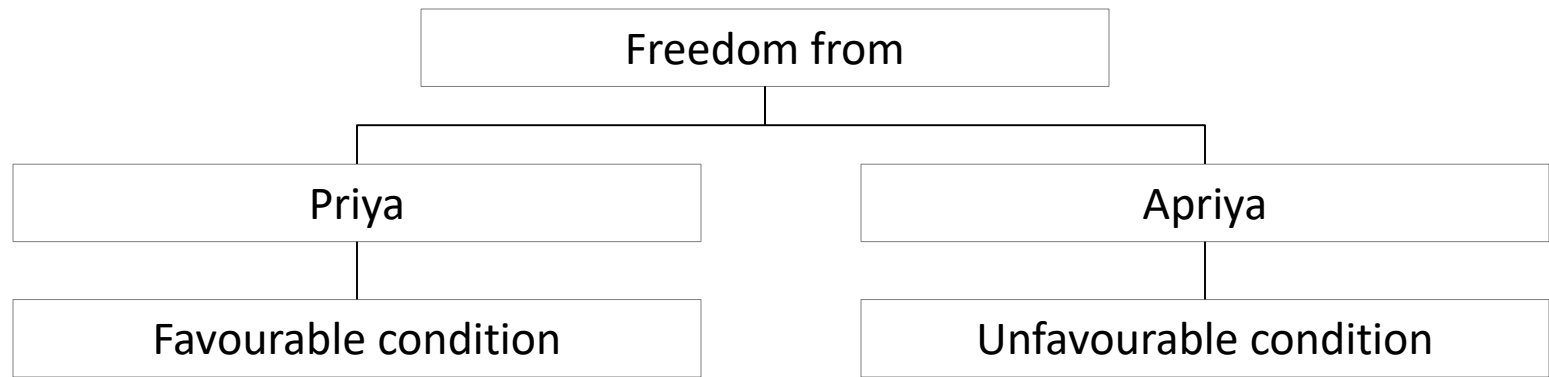
Chandogya Upanishad :

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै
सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न
प्रियाप्रिये स्पृशतः ॥ ८.१२.१ ॥

maghavanmartyaṃ vā idaṃ śarīramāttaṃ mṛtyunā
tadasyāmṛtasyāśarīrasyātmāno'dhiṣṭhānamātto vai
saśarīraḥ priyāpriyābhyāṃ na vai saśarīrasya sataḥ
priyāpriyayorapahatirastyaśarīraṃ vāva santaṃ na
priyāpriye sprśataḥ || 8.12.1 ||

Indra, this body is mortal. It has been captured by death. Yet it is the base of the Self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him. [8 - 12 - 1]

- **As long as Abhimana is there, Dukham is there, sorrow will not go.**
- Proved experientially, confirmed by Shastra.
- **There is no freedom from Sukha – Dukha pair for Jiva associated, identified with body.**



- Khatta – Meetha!
- Only person who is Asharira Atma Nishta, discovered Asharira, Advaita Atma has no Priya – Apriya conditions in Atma.
- Asharira Atma = Ananda Atma Nishta.

Anvaya :

- **Deha Sharira Satve – Dukha Anubhava Satvam.**

Vyatireka :

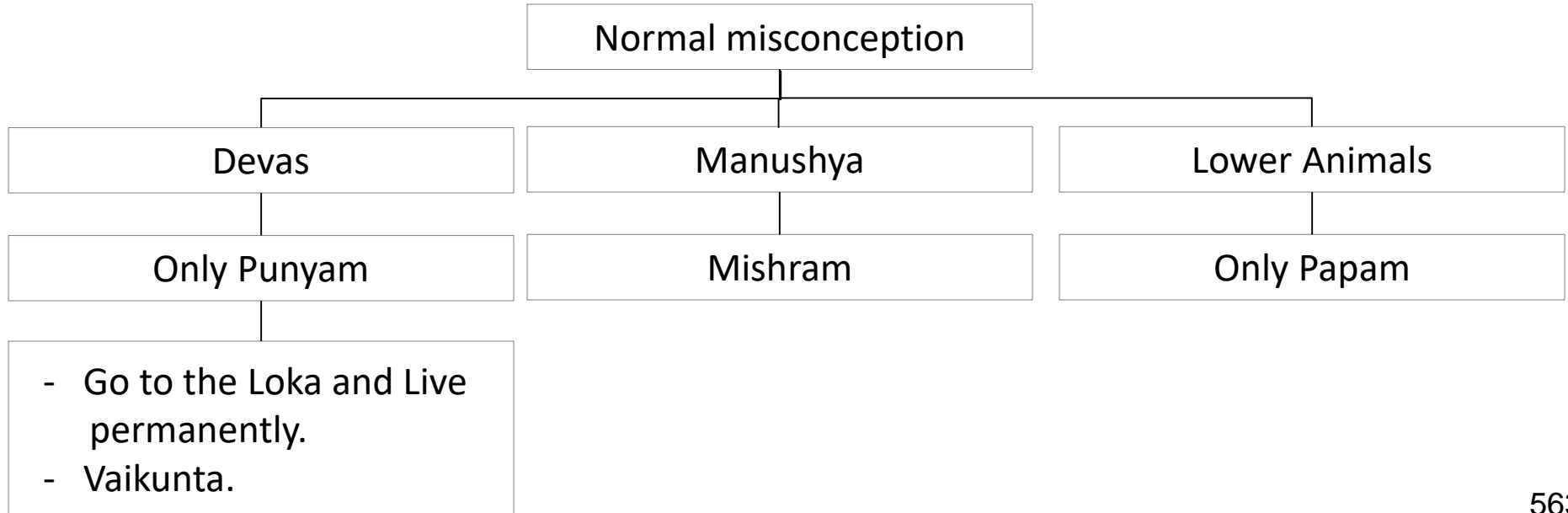
- **Deha Sharira Abhava – Dukha Anubhava Abhava.**
- By showing Anvaya Vyatireka, association with pleasure and pain, dissociation from pleasure and sorrow, as said in Sruti, one gets Mukti.

- **Logic – why all bodies are a mixture of sorrow and joy?**
- **Everybody is created out of Punya – Papam mixture.**
- **Indra, Manushya, Animals.**

- Only there is variation in Papa – Punya proportion.
- It may take 10 years to realise each stage of discovery of 7 stages.

तत्र मनुष्यशरीरं तु पुण्यपापमिश्रकर्मफलमिति प्रसिद्धमेव।
 देवशरीरमपि मिश्रकर्मफलमित्येव वक्तव्यम्; केवलपुण्यफलत्वे तु,
 देवानां देवतान्तरविभूत्यतिशयदर्शनेन न तापो जायेत।
 जायत इति: इतिहासपुराणादिषु कथ्यते।

- Deva Shariram also mixture of Punya – Papam.



- Indra frightened by Asuras and Tapasvins in Bhu Loka.
- Sends Ramba, Urvashi.
- There is jealousy, emotional problems in Devatas also. (Fear, insecurity, Jealousy).
- Going to another Loka not a solution.
- **As long as Jiva Bava, Sharira Sambandha will be there.**

किञ्चाशेषदेवप्रधानभूतस्यापीन्द्रस्यानिकदैत्यदानवादिभ्यो
भयान्महद्दुःखं पापफलभूतं जायत इति शास्त्रेण प्रतिपाध्यते।
यदि देवशरीरं केवलपुण्यफलं स्यात् नैव स्यात्कदाचिदपि देवनां
दुःखम्। तस्माद्देवशरीरमपि पुण्यापुण्यमिश्रकर्मफलमित्येव निश्चीयते।

- Indra – Raja of Deva Loka afraid of loosing post as said in Puranas.
- Bhagawan takes Avataram and releases Indra from Asuras.
- Hence, becoming Indra also is a problem.
- Danas and Daityas trouble Indra.
- Devas also suffer pain, its lingam referring to Papam.
- How to solve the interpretational problem in Vedas?

2 Sruti statements

- One set
- Devatas go through problems.
- Have Papam Sambanda

- Second Set
 - Devas have only Sukham
- Brihadaranyaka Upanishad :**
- Chapter 1 – 5 – 20
 - No Papam Sambandha.

Brihadaranyaka Upanishad :

अद्भ्यस्चैनं चन्द्रमसस्च दैवः प्राण आविशति; स वै दैवः प्राणो यः संचरंश्चासंचरंश्च न व्यथते, अथो न रिष्यति; स एवंवित्सर्वेषाम् भूतानामात्मा भवति; यथैषा देवतैवं सः; यथैतां देवतां सर्वाणि भूतान्यवन्ति, एवं हैवंविदं सर्वानि भूतान्यवन्ति । यदु किंचेमाः प्रजाः शोचन्ति, अमैवासां तद्भवति, पुन्यमेवामुं गच्छति, न ह वै देवान् पापं गच्छति ॥ २० ॥

adbhyascainaṃ candramasasca daivaḥ prāṇa āviśati; sa vai daivaḥ prāṇo yaḥ saṃcaramṣcāsaṃcaramṣca na vyathate, atho na riṣyati; sa evaṃvitsarveṣāṃ bhūtānāmātmā bhavati; yathaiṣā devataivaṃ saḥ; yathaitāṃ devatāṃ sarvāṇi bhūtānyavanti, evaṃ haivaṃvidaṃ sarvāni bhūtānyavanti | yadu kiṃcemāḥ prajāḥ śocanti, amaivāsāṃ tadbhavati, punyamevāmuṃ gacchati, na ha vai devān pāpaṃ gacchati || 20 ||

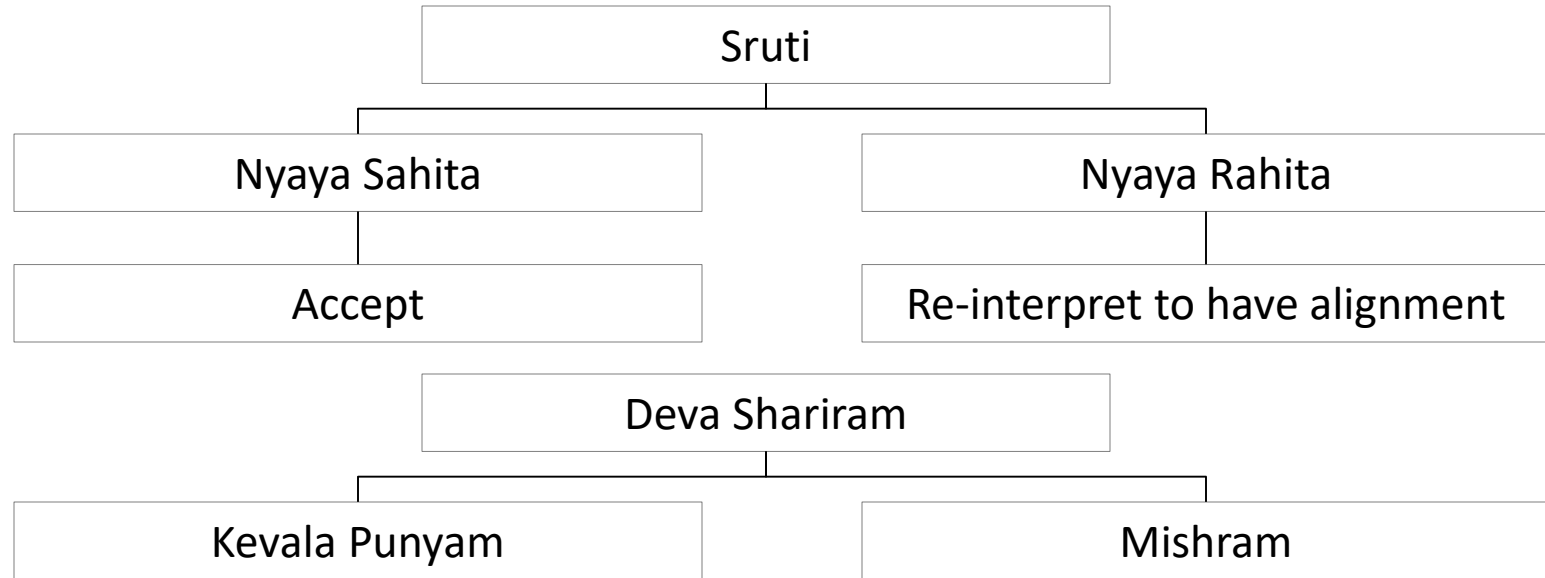
The divine vital force from water and the moon permeates him. That is the divine vital force which, when it moves or does not move, feels no pain nor is injured. He who knows as above becomes the self of all beings. As is this deity (Hiranyagarbha), so is he. As all beings take care of this deity, so do they take care of him. Howsoever these beings may grieve, that grief of theirs is connected with them. But only merit goes to him. No demerit ever goes to the gods. [1 - 5 - 20]

- Can't accept both, reject both.
- If Contradiction between Sruti and Smriti, interpret Smriti according to Sruti.

Mimamsa Rule – 50.11 :

"श्रुतिस्मृत्यो परम्वादे श्रुतिरेवगरीयसि श्रुत्योः परस्परम्वादे न्ययोपेतागरीयसि"

- If 2 Sruti statements contradict, use one which has Nyaya, logical support.



• Every Shariram born out of Punya Papam Mishram.

- Deva Shariram also Mishram.
- Sanchita Karma also is Mishram.
- Kevala Punya Phalam not logical.
- Brihadaranyaka Upanishad has to be re-interpreted.

• Deva Shariram predominately has Punyam, very little Papam.

| Brahma Loka | Higher Lokas | Lower Lokas |
|--------------|-----------------|----------------|
| - 99% Punyam | - Higher Punyam | - Lower Punyam |

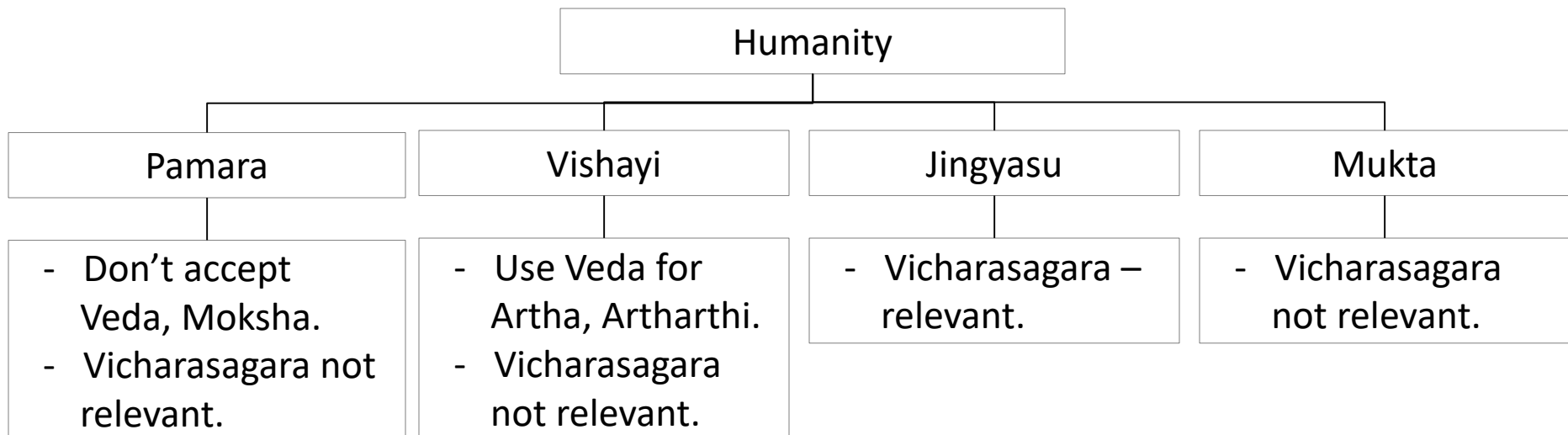
Add Adjective :

- “Adhikam” predominately in Brihadaranyaka Upanishad statement.

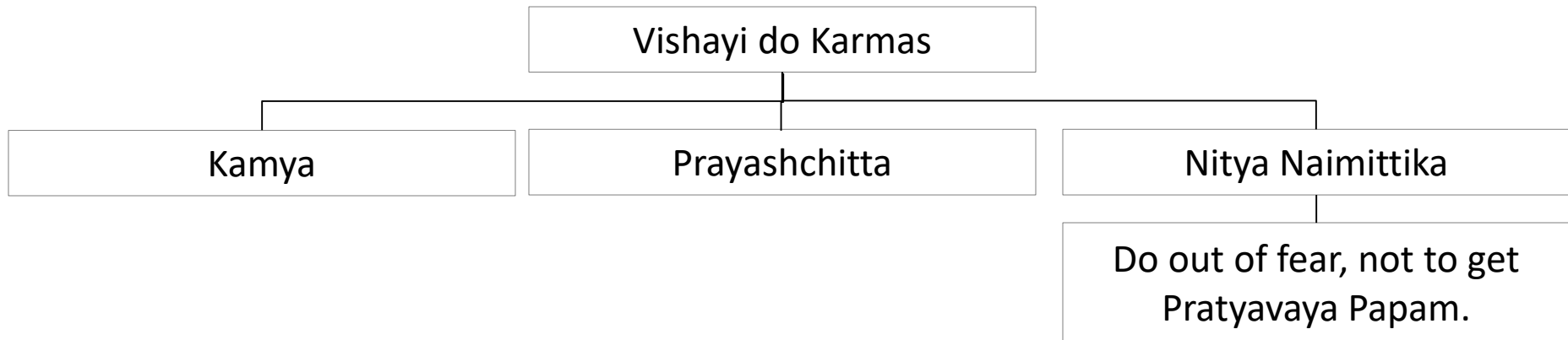
Nishchaladasa gives another interpretation :

- Devatas don't get Papam generated by Deva Shariram because Shariram aquired through Punyam.
- Only Manushya Shariram qualified to aquire Punyam + Papam.
- **Karma Adhikara Abava, Indra can't get Papam generated by Indra Shariram.**
- He gets Papam by previous Manushya Shariram.

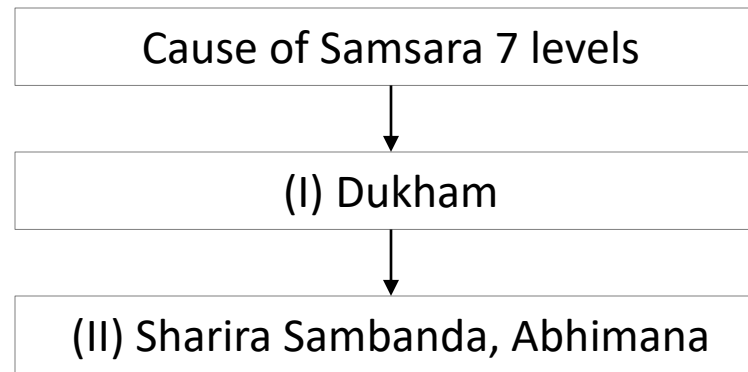
Revision (46) :



- How Jingyassus are generated out of Vishayii?



- Vishayii gets transformed to Jingyassu by thinking.



- Jeeva Bhava = I am Sharira (Gross + subtle + causal).**
- Any Sharira Sambandha gives Dukham (Deva, Manushya, Pashu)**
- Logic :**

Every Sharira originates from Punya Papam.

- Jiva who realizes I am beyond Punya Papam, Anyatra Dharma – Adharma – realizes self like Nachiketa.**

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Punya Papam get gradually released in life span of 100 years like insulin machines.
- Every Sharira has implant of Punya – Papam.
- Hence every Shariram will give Dukham and Sukham, including Deva Shariram.

Brihadaranyaka Upanishad :

- Sruti not against logic, reasoning.

Katho Upanishad :

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो
प्रब्रूहि त्वं श्रद्धधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त
एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

Sa tvam-agnim svargyam-adhyesi mrtyo
prabruhi tam sraddadhanaya mahyam,
svarga-loka amrtatvam bhajante
etad dvitiyena vrne varena ॥ 13 ॥

O Death! Thou knowest the fire sacrifice which leads to Heaven ; explain that to me, for I am full of faith, that (fire) by which those who aim at the attainment of heaven, attain immortality. I pray for this as my second boon. [I – I – 13]

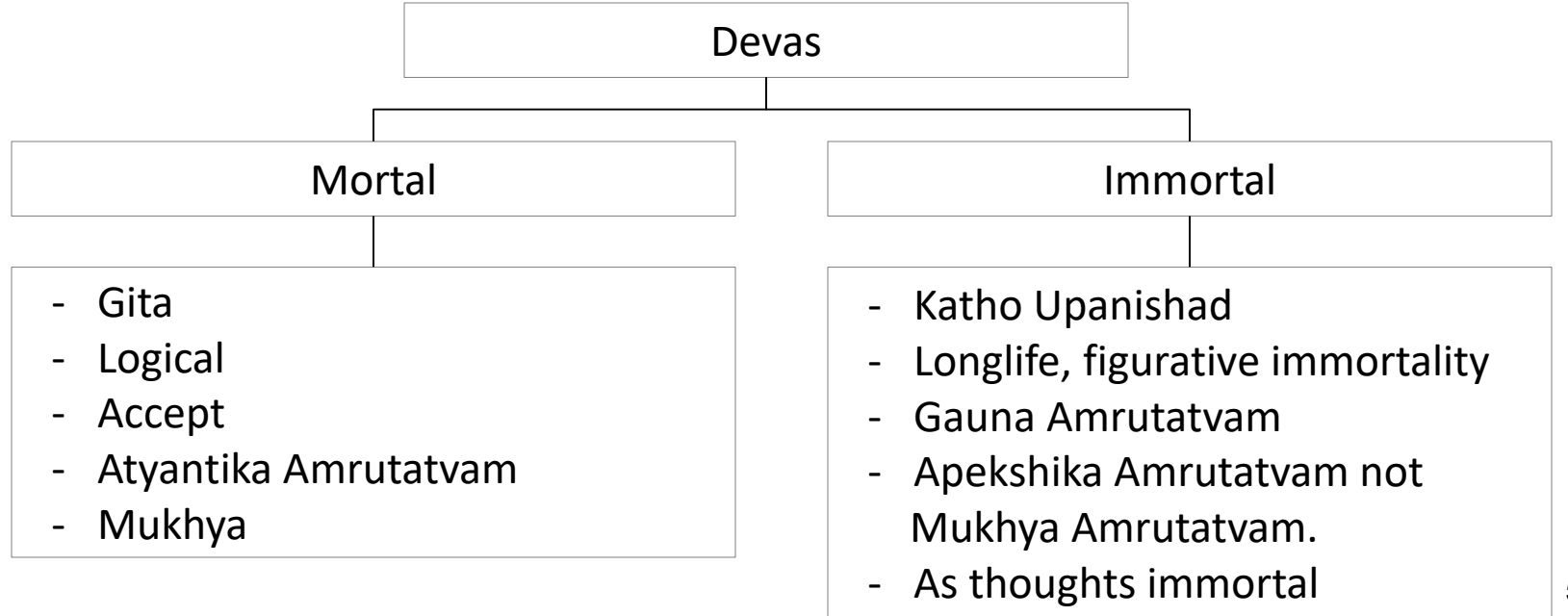
- Devas are immortal.

Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

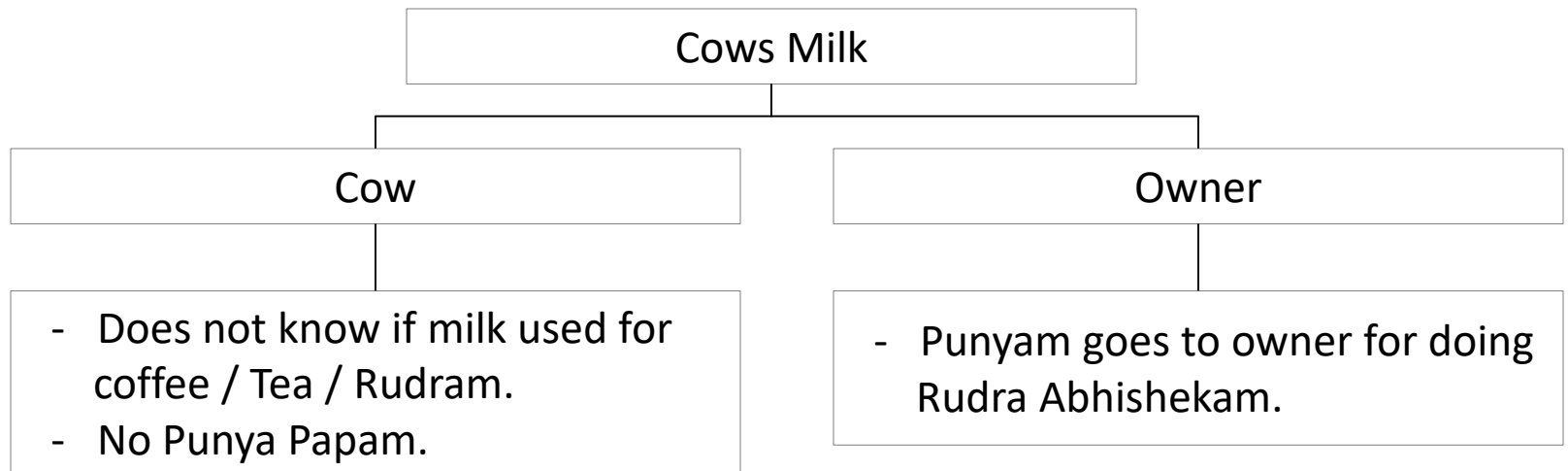
tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]



- Interpretational principle called Mimamsa.
- Devas don't get Papam.
- Devas don't have Karma Adhikaritam.
- No eligibility to produce Punya Papam through Karma.
- Only in Manushya Shariram Jivas have ability to get Punya Papa karma Phalam.

Example :



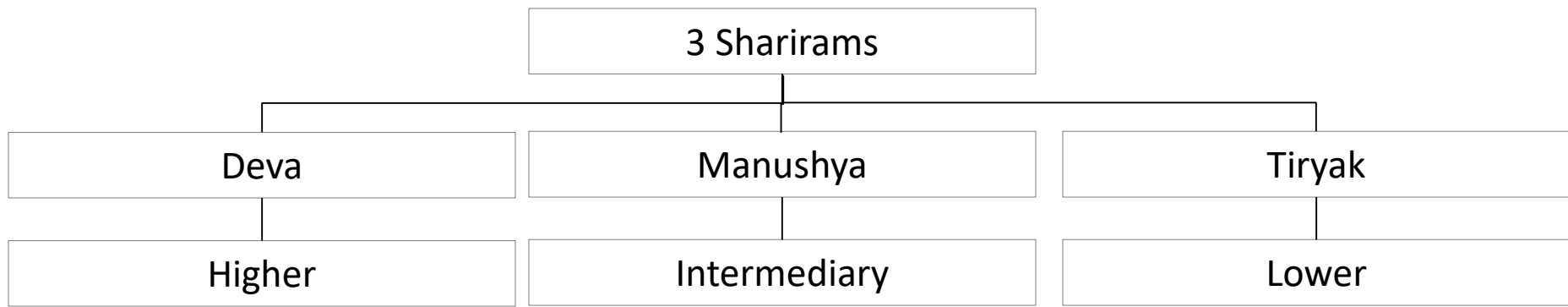
- Karma Adhikara Yogyam Shariram Manushyam Eva, Na Itaratu, Deva, Tirya, Adhi Shariram.
- Punyam by Devata Shariram will not be there at all.
- Devatas will get Papam by their Purva Sharira Kruta Papam.
- Total negation of Papam not intention of Brihadaranyaka Upanishad.
- Before Acquisition of Deva Shariram, had previous Janma.

- Did Shubha, Ashubha Karma.
- **Every saint has past, every sinner has future.**
- Both have done Punyam and Papam in previous birth and will reap the fruits.
- Similarly Devas.
- Asuras imprisoned Devas, Lord takes Avataras to free them.

Conclusion :

- Deva Shariram Mishra Karma Phalam Eva.
- Punya Papam alone determines bodies in different Lokas.

तिर्यक्पशुपक्षिमृगादीनामपि शरीरं मिश्रकर्मफलमेव।
तैरनुभूयमानप्रचुरदुःखानां पापोकर्मफलत्वेऽपि
मैथुनादिजन्यसुखस्य पुण्यफलत्वाभ्युपगमात्।
तिर्यक्=कीथादिः। पशुः =चतुष्पात्। पक्षी=पक्षाभ्यां
गगनचारी। मृगः = व्याघ्रादिः। केचन पशुपक्ष्यादीनपि
तिर्यगित्याचक्षते।



| Tiryak | Pashu | Pakshi | Mrigah |
|--|--|---|---|
| <ul style="list-style-type: none"> - Insects - Mosquitos | <ul style="list-style-type: none"> - Cow, Goat - 4 Legs - Domesticated Animals. | <ul style="list-style-type: none"> - Move in Sky with wings. | <ul style="list-style-type: none"> - Tiger - Wild Animals |

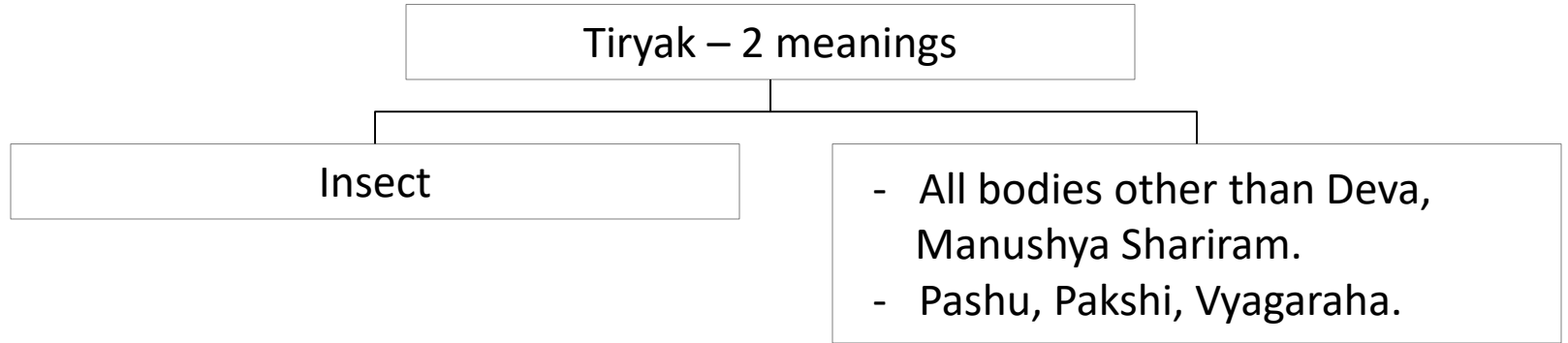
- **Animals have more pains, no freewill, do not have big Ichha, Jnana, have no Kriya Shakti to remedy Papams by doing Prayaschitta.**
- Animals have predominantly Papa Karma Phalams, little Punyam.
- Dogs in Cinema actors house have comforts, family pleasure.
- Grossest physical Phalam = Animalistic pleasures.
- Papam, Punyam not born out of Karma of this Janma, but from previous Manushya Shariram.

एवं निखिलमपि शरीरं पुण्यपुण्यकार्यमित्येव सिद्धान्तः।
तथाऽपि, देवशरीरस्य पापोपसर्जनपुण्यातिशयजन्यत्वात् तदभिप्रायेण
शास्त्रेषु देवशरीरं पुण्यफलमित्युच्यते। अतो नात्र विरोधशङ्कावकाशः।
यथा ब्राह्मणप्रचुरो ग्रामो 'ब्राह्मणग्राम' इत्युच्यते, एवं
पुण्यातिशयफलत्वाद्देवशरीरं पुण्यस्य फलमित्युपचर्यते, न तु वस्तुतः ।

- Every animal, mosquito had previous Manushya Janma.

Logic :

- Animal determined by karma done in previous Manushya Shariram.



Conclusion :

- Every single body – celestial, Human, Animal including Chatur Mukha Brahma is Punya – Papa Karma Phalam.

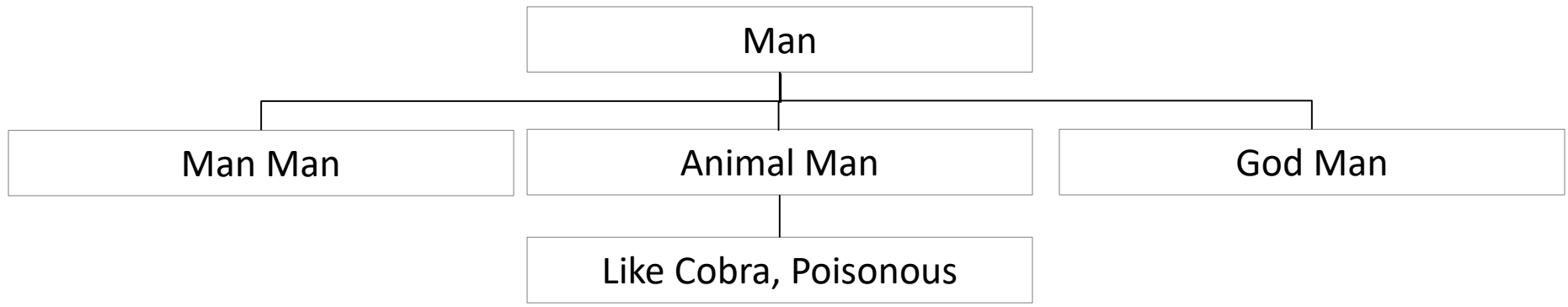
- Internal secondary differences exist in their proportion of Punya Papam.
- Uniformally, they are all Mishra Shariram only Visarjanam.
- Papa Upasarganam, Visarjanam – Papam very less and Punya Atishayam – predominantly is Deva Shariram.
- Figuratively Upachara, not factually.

Example :

- Brahmana Pradhana Grammam.
- Village dominated by Brahmanas.
- Chatri Nyayena, Sapta Parni Nyayena Upacharyate, Natsu Vastavaha.
- Upachara means nonfactual.

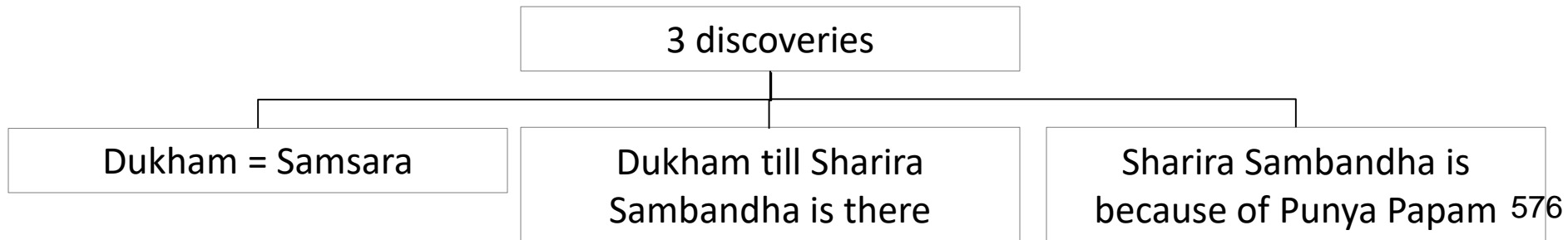
तिर्यागादिशरीरं पुण्योपसर्जनपापातिशयफलम्। उत्तममनुष्यशरीरं
देवशरीरसममेव। नीचशरीरं सर्पादिशरीरतुल्यम्।
एवं निखिलमपि शरीरं पुण्यपुण्यफलमेव। अत एव
पापफलत्वाद्दुःखस्य शरीरसंबन्धो यावत् तावद्दुःखक्षयो न स्यात्।

- Body of Animal – deficient in Punya.
- Uttama Manushya Shariram – Divine man, walking God on Earth.



- As long as Deha Abhimana, body Sambandha is there, can never avoid Dukham.
- Yatra Yatra Shariram, Tatra Tatra Dukham.
- What is next discovery of Vishaii before becoming Jingyasu?

(३) ततः, सर्व शरीरिणां स्वस्वशरीरं स्वस्वार्जितधर्माधर्मफलभूतमेवेति विवेक उत्पद्यते। बिना तु निश्शेषधर्माधर्मादिनिवृत्तिं नात्यन्तिकतया शरीरविनाशः संभवेत्। प्रारब्धनाशादध्यतनशरीरनाशेऽपि पुनः शरीरान्तरं प्राचीनानन्तकोटिजन्मार्जितपुण्यापुण्यदशाज्जायेतैव। तस्मान्निश्शेषकर्मक्षयमन्तरा नात्यन्तिकशरीरनाशरूपमोक्षः संभवति।



- As long as Punya Papa Karma is there, so long Sharira Sambandha will be there, can't avoid.
- **Following discovery takes place after repeated thrashing in life :**

For all living beings, they own body and body, Sambandha is the result of Punya Papam which they have earned in previous Janma.

- No 1st Janma, Jiva is Anaadi, because of ignorance.
- **In Avani Attam Say :**
Anaadi Vasanaya...
- Journey from beginningless time, Vasanas package bigger than galaxy.

• If Shariram should end, Karmas should be destroyed before Moksha.

- Without Dharma – Adharma, Punya – Papa Nivritti, Sarva Nasha of Shariram not possible.
- Current death not final death.
- Final death, when all Karmas gone.
- Because of Prarabda, separated from current body without consultation.

• Without destruction of all Karmas no Moksha.

- No Sharira Sambandha or Abhimana Nasha can take place totally.
- Next project – Karma Nasha.

Revision (47) :

- **Nishchaladasa says some rare people diagnose problem of Samsara and arrive at conclusion that Samsara is only because of Advaita Atma Agyanam.**

- Only when person is convinced totally that Advaita Atma Agyam alone is Samsara Karanam, then alone will he seriously try to remove Advaita Atma Ajnanam.
- When he develops desire for Advaita Atma Jnanam, he becomes Jingyasu.
- He is no more Pamara, Vishaii but Jingyasu.
- Vichara Sagara becomes only relevant thing in life.
- Everything else is non-relevant.

- **Read Buddhas Biography :**

When he had serious question about life - palace, family, became irrelevant.

- Renounced everything in search of truth of self and universe.

- **When Jingyasu becomes intense, only relevant thing is source of knowledge.**

- Vicharasagara – is Pramana Grantha, therefore relevant.
- Process of obtaining Jnanam is in 7 stages.

I) Samsara defined as Dukham.

II) Dukham because of Sharira Sambandha.

III) Sharira Sambandha because of Karma Sambandha.

- How much Karma is there in my account?

- Is it possible exhaust all Karmas.
- We will replenish Karma more and more.
- As long as Raaga Dvesha, we will keep producing Punya Papa Karmas.
- Karma Sambanda because of Raaga Dvesha Sambanda.
- Prarabda Nasha.... Jayate Eva?
- Can we manage to exhaust Sanchita?

- **Reducing Prarabda.**

- **Agami growing.**

- Negation of Punya Papam only by elimination of Raaga Dvesha.

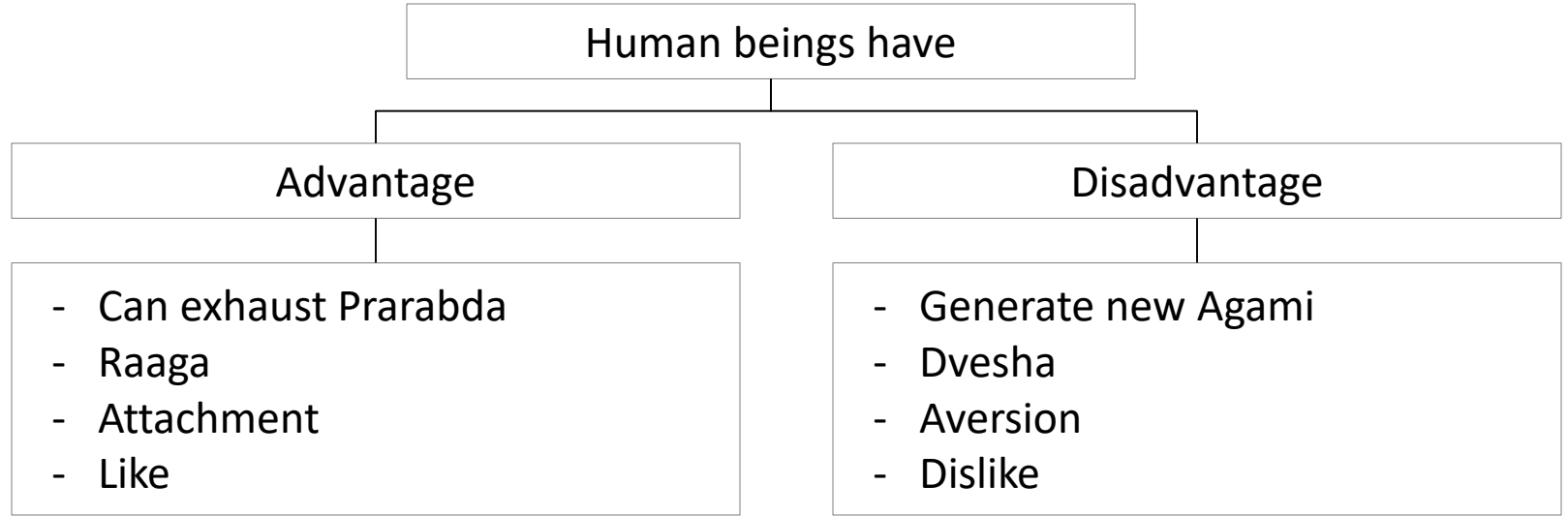
IV)

(4) पुण्यापुण्ययोश्चक्षयो न रागद्वेषादिनिवृत्तिमन्तरा घटेतेति
विवेकस्ततो जायते। एतच्छरीरारम्भकपुण्यापुण्ययोर्भोगेन
क्षयेऽपि रागद्वेषवशात्पुण्यापुण्यरूपकर्मन्तरोत्पत्तिः स्यात्।
तस्मान्निःशेषरागद्वेषनिवृत्तिमन्तरा नाशेषकर्मक्षयः।

- Raaga – Dvesha whips person to go after, Pravritti and go away Nivritti.

- **No Punya – Papa Nivritti without Raaga – Dvesha Nivritti.**

- **Exhaustion of Punya Papa is not logically possible.**
- **Get discriminative knowledge in the next stage.**
- With current body can exhaust Prarabda Bhoga but Agami is added.



- Likes and dislikes Saturate human mind.

• **Personality – what I search as likes and dislikes.**

- Don't attack Karma but attack Raaga – Dvesha.

Gita :

इन्द्रियस्येन्द्रियस्यार्थे
 रागद्वेषौ व्यवस्थितौ ।
 तयोर्न वशमागच्छेत
 तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
 rāgadvēṣau vyavasthitau |
 tayōrna vaśam āgacchēt
 tau hyasya paripanthinau || 3-34 | 580

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- **Without elimination of Raaga Dvesha Karma will be replenished continuously.**
- Total Karma Kshaya wont take place.

5th Subtopic of topic No. 53 :

(5) रागद्वेषौ चेष्टानिष्टसाधनताज्ञानप्रयोज्याविति ततो
जानाति विवेकी। इष्टे रागोऽनिष्टे द्वेषश्च सर्वप्राणिसाधारणौ।
तस्मादिष्टानिष्टसाधनताबुद्धिनिवृत्तिमन्तरा न रागद्वेषौ निवर्तेते।

- **How Raaga Dvesha pair is generated in the mind?**
- **It is generated because of Mohaha, delusion, technically called Shobhana Adhyasa, false superimposition subjectively generated.**

World Divided

- Shubha
- Nishta
- Favourable
- Source of peace, security, happiness, comfort.
- Raaga

- Ashubha
- Anishta
- Unfavourable
- Source of pain, sorrow
- Dvesha

- I subjectively superimpose, project on wife, house, situation happiness, not a fact.

- **2nd capsule of Vedanta :**

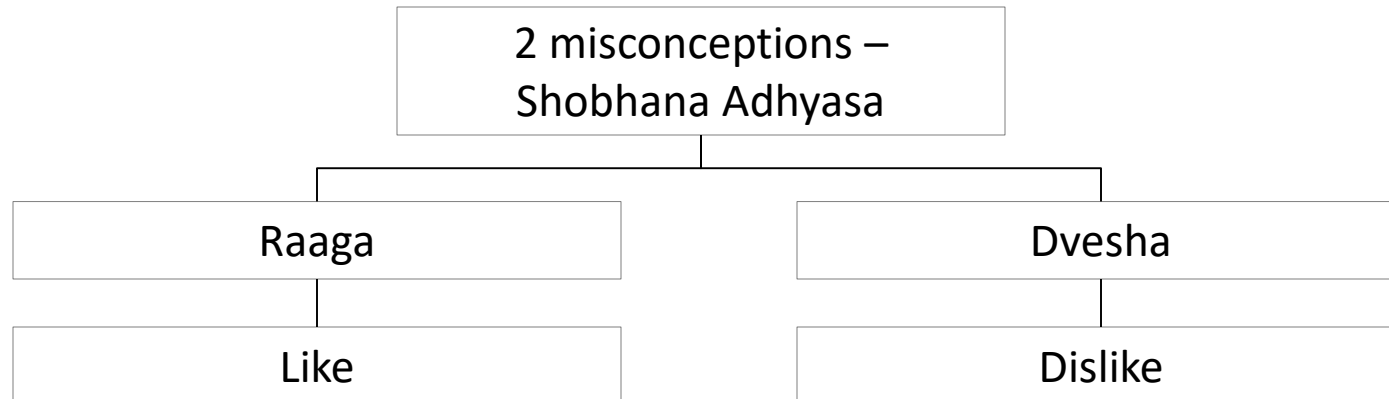
I am the only source of peace, security, happiness, comfort.

- Once I have projected happiness on Anatma, want to possess.
- Every love story is story of successful delusion.

- **Romance means Shobhana Adhyasa, Mohaha, Delusion.**

2nd Shobhana Adhyasa :

- Similarly, object, person, situation is a source of pain.
- **World neither source of happiness or unhappiness, is the ultimate truth.**
- **World becomes Ishta, Anishta Sadhanam by Shobhana Adhyasa, misconception.**



- **Viveki understands Adhyasa very well.**

इच्छाद्वेषसमुत्थेन
द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं
सर्गे यान्ति परन्तप ॥ ७-२७ ॥

icchādvēṣasamutthēna
dvandvamōhēna bhārata |
sarvabhūtāni sammōhaṃ
sargē yānti parāntapa || 7-27||

By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27]

- Every living being born with instinctive delusion.
- As child cry for toys and if we get one, we are happy.
- Mother takes a bag of toys to keep child happy for 30 minutes.
- Our body also a toy, wife, parents, all toys which last longer.
- **We are searching for a toy to keep us permanently comfortable.**
- **I have to be comfortable with me as I am, as Atma.**
- Lesson is gradually discovered.
- Once Shobhana Adhyasa is there, we start projecting Raaga, Ishta projection and Dvesha, unfavourable projection.
- It is universal, common to all Pranis, Animals, Manushya, Devatas.
- All have Ishta, Anishta.

- **Without elimination of Raaga Dvesha, we wont drop emotional crutch called world which is riskiest thing in life.**
- We have to remove Shobhana Adhyasa.
- Next level of discrimination.

VI)

(6) इष्टानिष्टसाधनताबुद्धिरपि भेदधीनिबन्धनेति विवेकस्ततो जायते।
यदा स्वस्वरूपादन्यदिव द्वितीयं वस्त्वववुप्यते तदा तत्रेष्टसाधनताबुद्धिर्वा
अनिष्टसाधनताबुद्धिर्वा जायेत। स्वस्वरूपमात्रे तु कस्यचिदपि इष्टसाधनताबुद्धिर्वा
अनिष्टसाधनताबुद्धिर्वा न जायते। सुखसाधनं=अनुकूलम् इष्टसाधनमिति चोच्यते।
दुःखसाधनं=प्रतिकूलं अनिष्टसाधनमिति चोच्यते। स्वस्वरूपं तु न सुखस्य वा
दुःखस्य वा साधनं भवति, तस्य सुखस्वरूपत्वेन सुखसाधनत्वासंभवात्।
अतः स्वस्वरूपातिरिक्तत्वेनावगते वस्तुनि आनुकूल्य प्रातिकूल्यबुद्धी यथासंभवं जायेते।
एवञ्चाखण्डानन्दाद्वितीयासङ्गचिद्रूपस्वस्वरूपादतिरिक्तवस्तुसङ्कल्पनमेवानुकूल्यबुद्धिहे
तुः । इदृग्भेदबुद्धिनिवृत्तिमन्तरा आनुकूल्यप्रातिकूल्यबुद्धी न निवर्तेते।

- **Sukham Adhyasa comes from the world because I see world as 2nd entity separate and different from me.**
- As long as Dvaita Bhavaha is there, Raaga Dvesha will be there.

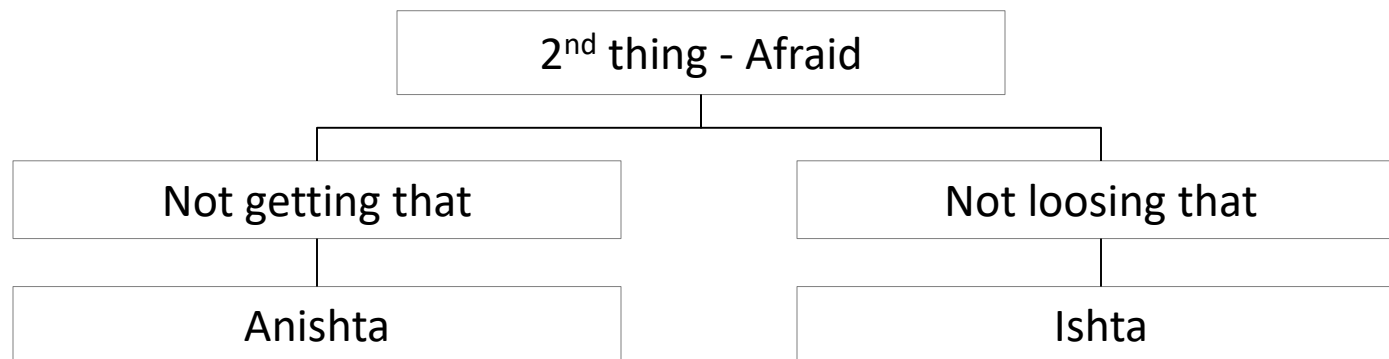
Brihadaranyaka Upanishad : Chapter 1 – Section 4 – Purusha Vidha Brahmana

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

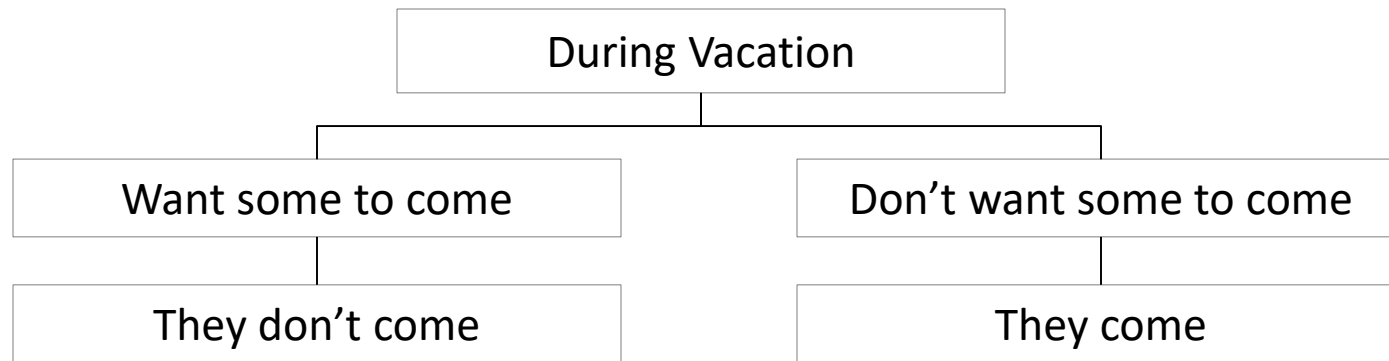
so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

- Dvitiatmai Bayam Bavati.
- Brahmaji started life with fear and discomfort.
- Genetic problem.



- Object of dislike – fear of arrival.
- Object of like – fear of loosing.



- **Dvaitam is Samsara Karanam.**



- 2nd capsule forgotten, wont get alzmeirs, my subjective projection.

- **Dvaita does not create problem, Dvaita Sanga creates problem.**

Vivekachoodamani :



- We go on thinking of arrival and departure of 2nd thing as object, separate from me.
- Dvaita Sankalpa, Jiva Srishti creates problem, not appearance, Ishvara Srishti.
- Dvaita Satyatva Buddhi creates problems, Dvaita Anubhava does not create problem.
- Dvaita Satyatva problem and consequent Sankalpa creates problem.

Problem :

- Dvitiatmai Bayam Bavati.
- In Sushupti we are in Dvaita Ananda Svarupa – No delusion.
- Kama, Krodha, Adhi because of Bheda, Dvaita Bavaha.
- Bheda Dhi Nibandana.
- Bheda caused by Aviveka, can't destroy independently.
- Require Shastra.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah kṛtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

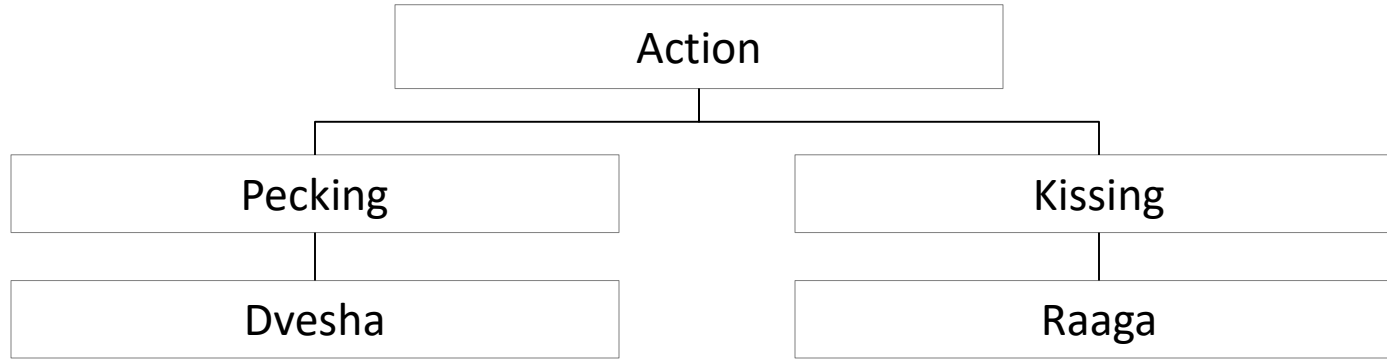
Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- All these are commentary on above verse by Sruti, Yukti, Anubhava to be diagnosed.⁵⁸⁷

- Unless diagnosis is done by individuals mind, discovery of Advaitam not possible.
- 2nd body, mind, universe is Satyam and different from me is the problem.

Example :

- Bird looks at Mirror, sees reflection.



- Once bird realizes 2nd one neither different from me or separate from me, it attains Moksha.
- We Pity bird but don't realise we are in same situation in our life.
- 2nd one real and different from me does not exist.
- What is the truth?

Gita :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ ॥ 9-4 ॥ 88

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- **Advaitam is the truth we do not know.**
- **Dvitiyam Vastu Avabadhyate person concludes wrongly like birds that 2nd thing is real and different from me and gets into delusion.**
- Ishta Satyatva Buddhi and Anishta Satyatva Buddhi, Dvitiya Vastuni – 2 bound to come.
- Jnani experiences Dvaita Prapancha.
- Dvaita Anubhava does not stop.

Remember : Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dṛśyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakṣinamurty, is this prostration. [Verse 1]

- **Aim : Not eliminating Dvaita Anubhava but Dvaita Satyatva Buddhi that it is real and exists separately from me, then world is not binding.**
- Svavarupe Meva Tu...
- **I see world as my own glory.**

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- No Jnani will have rise of Ishta Sadhanata or Anishta Sadhanavata.
- Nobody will run after mirage water after knowing mirage water as mirage water.
- After knowing experience of Mirage water is false, mirage water will continue to be experienced, Phenomenon which we can't stop.
- Let Anubhava continue but I won't run away after the mirage water.
- Don't have Ishta Sadhanatva Buddhi or hatred for Mirage water.
- Psunami will drown me...

- I am not afraid of mirage water.

- **Ishta Sadhanam – definition :**

Anukula – favourable, Sukham Sadhanam, source of comfort, feel good factor, means for happiness.

Anishta Sadhanam :

- Pratikoolam, Dukha Sadhanam, unfavourable, source of sorrow.

In Advaitam, there is neither Ishta or Anishta Sadhanam as there is no 2nd thing at all.

- Ones own nature of Advaitam is not means of Sukham or Dukham.
- Atma not Sukha Sadhanam, not means of happiness, it is happiness itself.
- Means of happiness never is happiness, it is happiness itself.
- Means of happiness never is happiness.

| Means | Goal |
|---|--|
| <ul style="list-style-type: none"> - Not happiness - Money, house - Always different from end. | <ul style="list-style-type: none"> - Happiness - Nature, Svarupam - End |

- Atma not means of happiness but end which is happiness itself.
- Do Mananam for one week.
- Atma is the end called happiness itself.

- **Ataha Svasvarupa Avagathena Vastuni....** As long as you see 2nd thing which is real and different from you, as real, Satvatvena Vastu, then pecking, kissing world will come.
- **Dvesha Buddhi, Raaga Buddhi will happen because bird mistakes other bird as real and different.**
- Peck, kiss, 2 ideas will definitely come as the case may be.

| Sukha Sadhane | Dukha Sadhane |
|----------------|---------------------------|
| - Raaga Buddhi | - Dvesha Buddhi will come |

- Akhanda... Svasvarupa – Vastu Sankalpa.

• **Problem is Sankalpa preoccupation.**

- Seeing object will not create problem.

• **Window shopping not problem, after window shopping, few items will enter and remain in the mind.**

- Object occupies mind.

Gita :

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē ।
saṅgāt sañjāyatē kāmaḥ
kāmat krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Objects occupy mind when you sit for Nididhyasanam.
- **Dvaitam not Samsara.**
- **Dvaita Sankalpa is Samsara.**
- Vastu Sankalpa eva Samsara.
- **Dvaita Vastu, Atiruktam, seen as different from Atma and as real.**
- What type of Atma?
- Atma which does not require Sankalpana as it is myself.
- **I am so wonderful, no Sankalpa is required.**

I) Akhandam Anandam :

- **Undivided eternal Ananda, Tara Tanya Rahita Ananda.**

II) Advitiya :

- **Secondless, matchless**

III) Asanga :

- **Without Sangha, attachment**

IV) Chidrupa :

- **Of nature of consciousness.**
- **Other than Atma there is no second thing.**

- **The moment you dwell upon 2nd thing, it creates Samsara.**

- Idrik Bheda Buddhi Antara.
- Without elimination of Dvaita Sankalpa, Anukoolya, Pratikoolya Buddhi, Shobhana Adhyasa will never never go.
- Dvaita Nivritti is our aim.
- How to do Dvaita Nivritti?

- **Teaching is over in 7 steps in the diagnosis of Samsara itself.**

Revision (48) :

- Atma – Sukham, Nityam, Svaprakasham, Aparam, Budhya Buddhir Sakshi.
- Svasvarupam, Sukhasyava, Dukhasyava.
- Done by Vedic student with help of Veda Pramanam.

I) Samsara Dukham because of Sharira Sambandha.

II) Sharira Sambandha because of Punya – Papa Karma Sambandha.

III) Punya – Papa Karma Sambandha because of Raaga Dvesha Sambandha.

IV) Raaga Dvesha Sambandha because of Anukoolya Pratikoolya Buddhi.

- Shobhana Adhyasa.

V) Looking at 2nd thing as favourable, unfavourable.

VI) Dvaita Darshana alone cause of Moha – delusion.

- Anubhava not problem, Jnani also has Dvaita Anubhava.

- What is the intellectual conclusion that he makes is important.

• **Moha is caused by wrong conclusion.**

- Akhanda – Ananda, Advitiya, Chidrupa Sva Svarupa Atirikta.
- 2nd thing, other than the wonderful me which is Asanga, Chidrupa etc.

• **Vastu Sankalpa is the problem of Dvaitam.**

Vivekachoodamani :

- Vishaya Chinta is cause of Samsara.
- Keep on thinking about an object.

Gita – Chapter 2 :

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmaḥ
kāmat krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Kama, Krodha not Dvaitam Darshanam but Sankalpana, seeing Dvaitam as real, different from me.
- If anything can have value addition or deletion it is cause of Samsara.

- Idrik Bheda Buddhi Aantara Anukoolyam – Pratikoolya, Shobhana Adhyasa can't go.
- Without elimination of Dvaitam, Shobhana Adhyasa can't go.

| X | Y |
|--|---|
| <ul style="list-style-type: none"> - Favourable - Adds to my happiness | <ul style="list-style-type: none"> - Unfavourable - Takes away my happiness |

- Shobhana Adhyasa will not go.

Taittiriya Upanishad :

| | |
|--|--|
| <p>यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति तत्त्वेव भयं विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥</p> | <p>yadā hyevaiṣa etasminnadṛśye'nātmye'nirukte'nilayane'bhayam pratiṣṭhāṁ vindate atha so'bhayam gato bhavati yadā hyevaiṣa etasminnudaramantaram kurute atha tasya bhayam bhavati tattveva bhayam viduṣo'manvānasya tadapyeṣa śloko bhavati 3 </p> |
|--|--|

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse.
[2 - 7 - 3]

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

Next stage : Very important

- How can I remove Dvaitam and abide in Advaitam.

VII)

(7) ईदृग्भेदबुद्धिः स्वस्वरूपज्ञानाज्जायते इति विवेकस्ततो भवति। “यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,” (बृ. २.४. १४)” यत्र वाऽन्बदिव स्यात् तत्रान्योऽन्यत्पश्येत्” (बृ ४.३.३१) “यदेव जाग्रद्भूयं पश्यति तदत्रविद्यया मन्यते” (बृ ४-३-२०) इत्याध्यनन्तत्रुतयः स्वस्वरूपाज्ञानदज्ञायामेव सकलद्वैतप्रपञ्चव्यवहार इति बोधयन्ति। एवमशेषदुःखनिदानं स्वस्वरूपाज्ञानमिति सिद्धम्।

- Why Dvaita Darshanam happens?

Idrik Bheda Buddhi :

- As mentioned above,
- Bheda Bavana Svasvarupa Atikrita Satyam Bheda buddhi.
- Svasvarupam Agyanat Jayate.
- Dvaita Buddhi takes place because of self ignorance only.
- Moola Agyanam, Moola Avidya, Maya Svabavarupa Agyanat – because of ignorance it is born.

• **Dream Dvaitam born moment I forget my waker I which is covered by sleep, Tamo Guna.**

- Waker = Avrutam = Sleep = Tamaha.

- **Covering of waker nature causes preparation of Dream Dvaitam.**
- **Similarly covering of Brahman nature causes projection of waker Dvaitam.**

- Jayate, Dvaitam is projected.
- This discriminative knowledge happens in final stage.
- This conclusion can never be made by myself without Shastra.
- Jagrat Prapancha is Adhyasa.
- We can never know without Shastra Pramanam.
- Swapna Prapancha is Adhyasa, we know because we naturally wake up from Swapna.
- We don't wake up naturally.

- Therefore we will never know it is Adhyasa.
- Only Shastra has to explain.
- Final stage arrived at with the help of Shastra Vakhyam.

Brihadaranyaka Upanishad : Maitreyi Brahmanam

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन
कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विजातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śṛṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti;

yatra vā asya sarvamātmāivābhūttatkena
kaṁ jighret, tatkena kaṁ paśyet,
tatkena kaṁ śṛṇuyat, tatkena kamabhivadet,
tatkena kaṁ manvīta, tatkena kaṁ vijānīyāt?
yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

- Yatri hi Dvaitam iva Bavati.
- When there is experience of Duality as though.
- Iva is crucial word, as though.
- It is really not there.
- You are as though beautiful.
- As though indicates Mithya where seeing duality.

Brihadaranyaka Upanishad :

यत्र वा अन्यदिव स्यात्,
तत्रान्योऽन्यत्पश्येत्,
अन्योऽन्यज्जिघ्रेत्,
अन्योऽन्यद्रसयेत्,
अन्योऽन्यद्वदेत्,
अन्योऽन्यच्छृणुयात्,
अन्योऽन्यन्मन्वीत्,
अन्योऽन्यत्स्पृशेत्,
अन्योऽन्यद्विजानीयात् ॥ ३१ ॥

yatra vā anyadiva syāt,
tatrānyo'nyatpaśyet,
anyo'nyajjighret,
anyo'nyadrasayet,
anyo'nyadvadet,
anyo'nyacchṛṇuyāt,
anyo'nyanmanvīta,
anyo'nyatsprśet,
anyo'nyadvijānīyāt || 31 " ||

When there is something else, as it were, then one can see something, one can smell some-thing, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something. [4 - 3 - 31]

- **When there is experiencer of as though seer – Seen, Smeller – Smelt, hearer – heard duality, that duality is Iva, Mithya.**

Brihadaranyaka Upanishad :

ता वा अस्यैता हिता नाम नाड्यो यथा
केशः सहस्रधा भिन्नस्तावताणिम्ना
तिष्ठन्ति, शुक्लस्य नीलस्य पिङ्गलस्य
हरितस्य लोहितस्य पूर्णा;
अथ यत्रैनं घ्नन्तीव जिनन्तीव,
हस्तीव विच्छाययति, गर्तमिव पतति,
यदेव जाग्रद्भयं पश्यति
तदत्राविद्यया मन्यते;
अथ यत्र देव इव राजेव,
अहमेवेदं सर्वोऽस्मीति मन्यते,
सोऽस्य परमो लोकाः ॥ २० ॥

tā vā asyaitā hitā nāma nāḍyo yathā
keśaḥ sahasradhā bhinnastāvatāṇimnā
tiṣṭhanti, śuklasya nīlasya piṅgalasya
haritasya lohitasya pūrṇā;
atha yatrainaṃ ghnantīva jinantīva,
hastīva vicchāyayati, gartamiva patati,
yadeva jāgradbhayaṃ paśyati
tadrāvidyayā manyate;
atha yatra deva iva rājeva,
ahamevedaṃ sarvo'smīti manyate,
so'sya paramo lokāḥ || 20 ||

In him are those nerves called Hitā, which are as fine as a hair split into a thousand parts, and filled with white, blue, brown, green and red (serums). (They are the seat of the subtle body, in which impressions are stored.) Now when (he feels) as if he were being killed or overpowered, or being pursued by an elephant, or falling into a pit, (in short) conjures at the time through ignorance whatever terrible things he has experienced in the waking state, (that is the dream state). And when (he becomes) a god, as it were, or a king, as it were, or thinks, 'This (universe) is myself, who am all,' that is his highest state. [4 - 3 - 20]

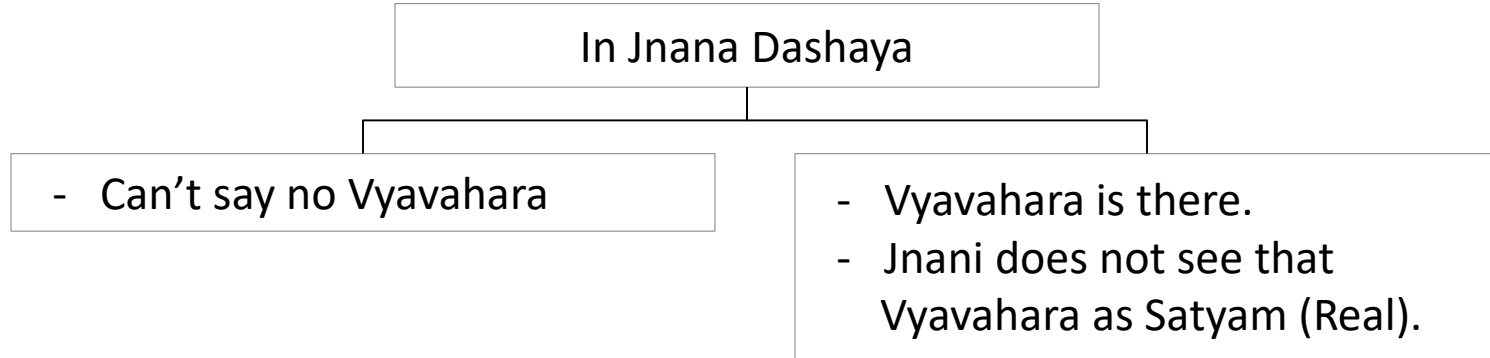
- When there is seeming duality, apparent duality, you will have seer – seen duality.
- In Svapna, Just as in waking state, a person sees a seeming source of fear, in Svapna also you experience a seeming source of fear.
- Vaitatyam Prakaranam of Mandukya Upanishad.
- Jagrat and Svapna equated.

- **Seeming Jagrat and Svapna projected by Atma Avidya, self ignorance.**

| Jagrat | Svapna |
|--|---|
| <ul style="list-style-type: none"> - Maxi ignorance - Maya - Maha Nidra | <ul style="list-style-type: none"> - Mini ignorance - Avidya - Nidra |

- Countless Sruti Vakyam all reveal this.
- Sva Svarupa Agyana Dashayam Eva.

- **Only in state of ignorance.**
- **Sarva Dvaita Prapancha Vyavahara takes place, Dvaitam transactions take place.**



Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan gr̥hṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||**

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

**brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||**

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- **I Brahman do not do Vyavahara, Vyavahara is Mithya.**
- No Vyavahara other than Brahman.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- **Experiential duality Vedanta never negates.**
- **Factual duality Vedanta negates.**
- **Experiential duality not Samsara Karanam.**
- **Factual duality alone is Samsara Karanam.**
- Iti Bodhyanti – we come to know.
- Diagonosis of Samsara completed.
- Karanam of all problems is Atma Agyanam, Svasvarupa Agyanam, ignorance of myself...
- Iti Siddhi – know this.

Atma Bodha :

परिच्छन्न इवाज्ञानात्तन्नाशे सति केवलः ।
स्वयं प्रकाशते ह्यात्मा मेघापार्येऽशुमानिव ॥ ४ ॥

paricchinna ivajnanattannase sati kevalah,
svayam prakasate hyatma meghapayem'sumaniva ॥ 4 ॥

The Self appears to be finite because of ignorance. When ignorance is destroyed, It is recognised to be infinite, absolute. The Self reveals Itself by Itself - like the sun when the clouds pass away. [Verse 4]

- Due to Agyanam problem made worse.
- 2 knots together, keep pulling one string... becomes knottier.
- Samsara – worldly problems because life is a series of blaming games – wife, daughter, staff, mother..
- Problem is you, solution is you because you are talking about it.
- Problem is me, solution is me.
- Next, stage – 8 of topic 53.

ततः स्वस्वरूपाज्ञानं स्वस्वरूपज्ञानेनैव निवर्तते नान्येन,
तयोः तमः प्रकाशवत्परस्परविरोधित्वादिति विवेक उत्पद्यते।
यद्विषयकमज्ञानं भवति तदज्ञानं तद्विषयकापरोक्षज्ञानेनैव निवर्तते;
यथा रज्ज्वज्ञानं रज्जुसाक्षात्कारेणैव निवर्तते, तद्वत्।
तस्मात् स्वस्वरूपापरोक्षज्ञानमेवाखिलानर्थनिदानस्वरूपाज्ञाननिवृत्ति
द्वारा निश्चयेयसात्मकनिखिलदुःखनिवृत्तिहेतुर्भवति। स्वस्वरूपस्यैव
सत्यज्ञानानन्तानन्दब्रह्मस्वरूपत्वात् स्वस्वरूपज्ञानेनब्रह्मावाप्तिर्भवति।
ब्रह्म च नित्यनिरशयाखण्डानन्दरूपं दुःखासंभिन्नमिति
सर्ववेदान्तप्रमाणसिद्धम्। अत एव स्वस्वरूपसाक्षात्कारेणैव
नित्यनिरतिशयदुःखासंभिन्नस्वस्वरूपभूतब्रह्मानन्दोऽवाप्यते। एवं
निखिलदुःखनिवृत्त्युपलक्षितस्वस्वरूपभूताखण्डानन्दप्राप्तेः साक्षात्साधनं
स्वस्वरूपाज्ञानमेव। तस्मात् स्वस्वरूपविचार एव कर्तव्यः इत्थं यस्य विवेको
जायते स एव जिज्ञासुरित्युच्यते।

- Self ignorance can go by self knowledge not by any other means because Jnanam and Ajnanam are like light and darkness, diagonally opposite.
- On arrival of night, darkness goes.
- On arrival of knowledge internal darkness will go away.

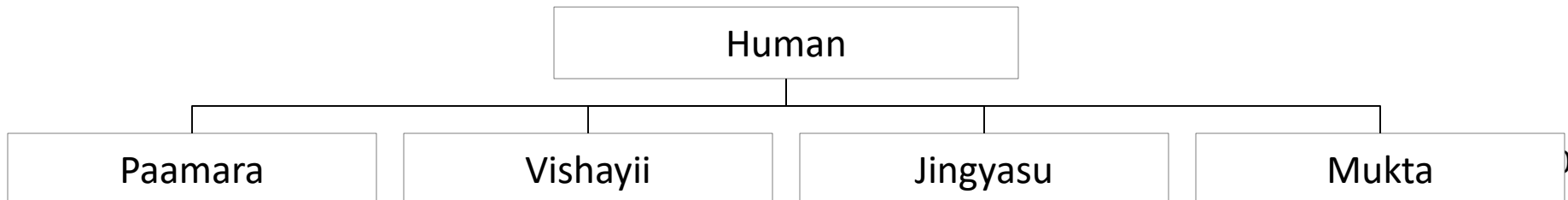
Gita :

तेषामेवानुकम्पार्थम
अहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थः
ज्ञानदीपेन भास्वता ॥ १०-११॥

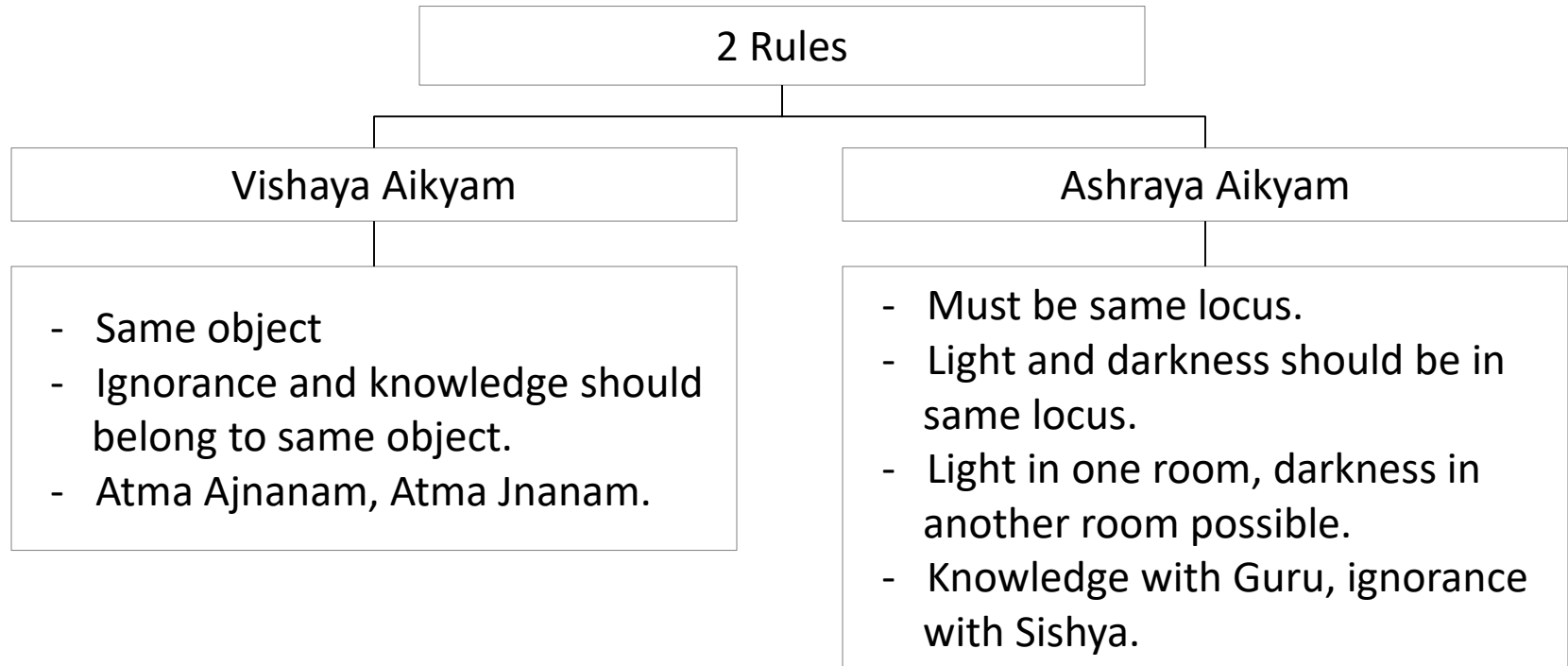
tēṣām ēvānukampārtham
aham ajñānajaṃ tamaḥ |
nāśayāmyātmabhāvasthah
jñānadīpēna bhāsvatā || 10-11 ||

Out of mere compassion for them, I, dwelling within their heart, destroy the darkness born of ignorance by the luminous lamp of knowledge. [Chapter 10 - Verse 11]

- **I will light lamp of knowledge in the mind of my Bhakta.**
- Help him remove internal darkness called Tamas.
- Understanding is in the mind of Jingyasu.
- Vishaii getting converted to Jingyasu.



- Vishayii comes to this conclusion.
- Ajnanam and Jnanam can be mutually contradictory under 2 conditions.

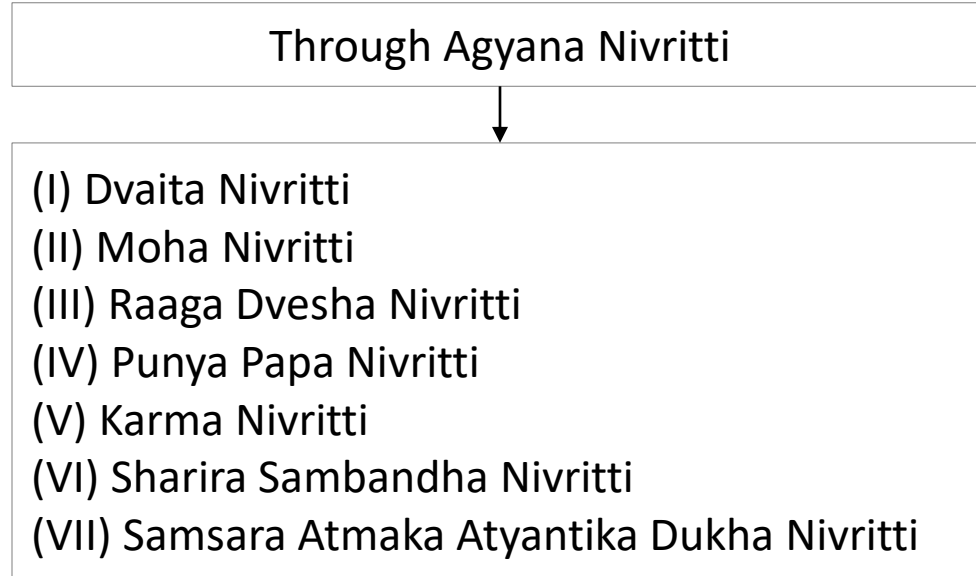


- 2 conditions for Jnana Ajnana Virodha, Badya – Badhaka Bavaha.

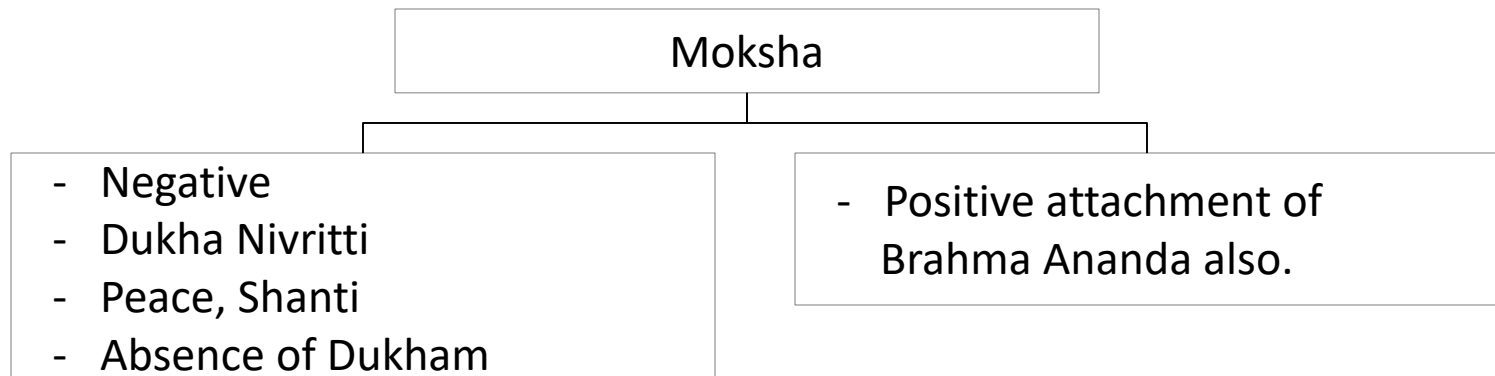
Example :

- Ignorance of Rope goes by knowledge of Rope.
- Sakshatkara used for clear knowledge.
- No mystic experience.
- Atma Sakshatkara like Rajju Sakshatkara.
- Clear doubtless Aparoksha Jnanam, no mysticism.

- **Svarupa Aparoksha Jnanam Eva – clear Aparoksha Jnanam of my own real nature.**
- Knowledge alone will remove Agyanam.
- Agyanam cause of problem through 7 stages, foundation of 7 storied building.



- Nishreyas Atmakam called Moksha.
- Atyantika Dukha Nivritti.



With Jnanam

- Eliminate Agyanam, remove ignorance.

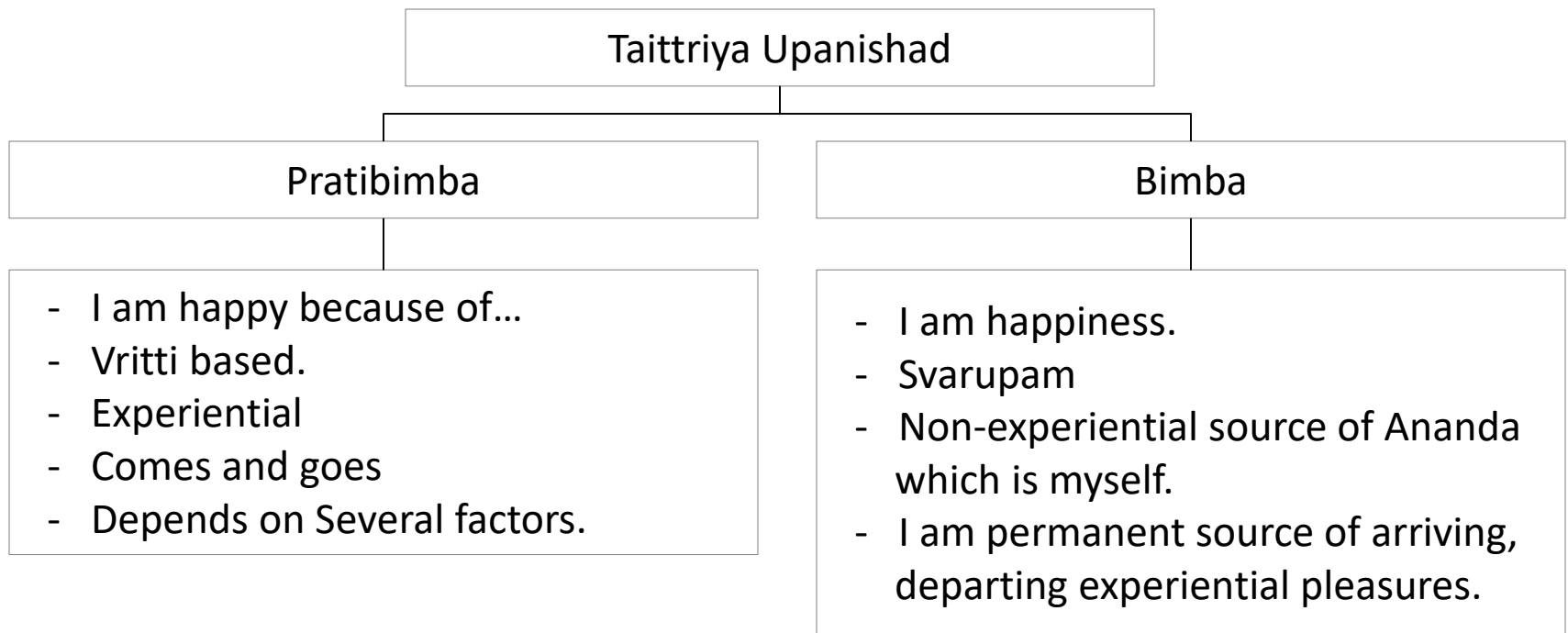
- Claim my nature, Svarupa.
- Not local identity of Brother, Son, Husband.... Which is Maha Samsara.
- Claim Satyam, Jnanam, Anantham Anandaha.
- Brahma Svarupatvat.
- I am of the nature of Brahman.

- By gaining this knowledge, I positively claim I am Ananda Svarupa.
- Moksha, not mere absence of Dukham.
- Absence of Dukham called Shanti.

Moksha

- Negative (-)
- Shanti
- Absence of Dukham.

- Possitive (+)
- Bimba Ananda
- Happiness



Advantage :

- When Jnani get experiential pleasure, he will not reject good Biksha, it is Nimittam.
- Not against Pratibimba Ananda.
- Nitya Nirashiya, Gradationless, Akhanda, Divisionless Ananda, can't experience.
- **Bimba Ananda matter of claiming not experiencing.**
- Priya, Moda, Pramoda, Adhi, Rahitaha.
- Not only peaceful but happiness itself.
- Don't say I am happy but say I am happiness.

• **When experiential Ananda goes away, don't complain, Abide in Svarupa.**

- Dukha Asambinnam, not mixed with sorrow.
- Sambinnam = mixed.
- Asambinnam = Uncontaminated by sorrow.

• **Sorrow = Agyana Janyam, therefore Mithya.**

• **Mitya sorrow as good as no sorrow.**

- Dukha Asambinnam iti Sarva Vedanta Pramana Siddanta.
- Final message of all Vedanta... I am peace, security, happiness, comfort.
- Only by Svasvarupa Sakshatkara Aparoksha Jnanam, Nitya Nirathi Shaya Svarupa brahmananda is claimed.
- Brahman is Dukha Asambinnam, uncontaminated with sorrow.
- Shanti and Ananda is together attained by Jnanam.
- Shanti represents absence of Dukha Vrittis causing sorrow.
- One who is learning to claim Aham Brahma Asmi is called Jingyasu.
- Till now he was Paamara, Vishayii.

Revision (49) :



- Vichara Sagara relevant only for one group – Jingyasu, one interested in Atma Jnanam.
- Jingyasu has done diagnosis of Human problem.

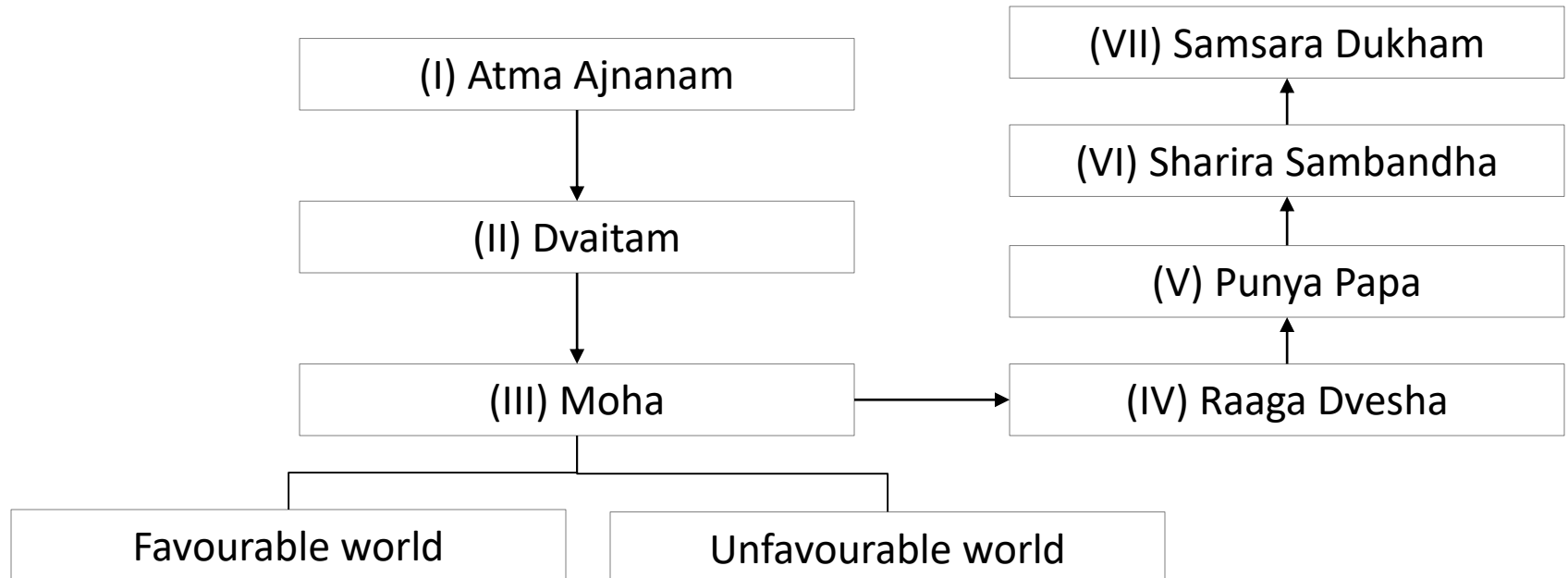
Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Semit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

7 Stages of Samsara – Sorrow :



- Need to remove root cause Atma Ajnanam then only Moksha.
- Atma Jnanam only from Atma Vichara.
- Atma Vichara only by Vichara Sagara.
- One who has diagnosed problem goes to Guru.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

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- Seeker also called Jingyasu.
- Gita – Chapter 7 – Jingyasu Bakta.

4th Group – Mukta :

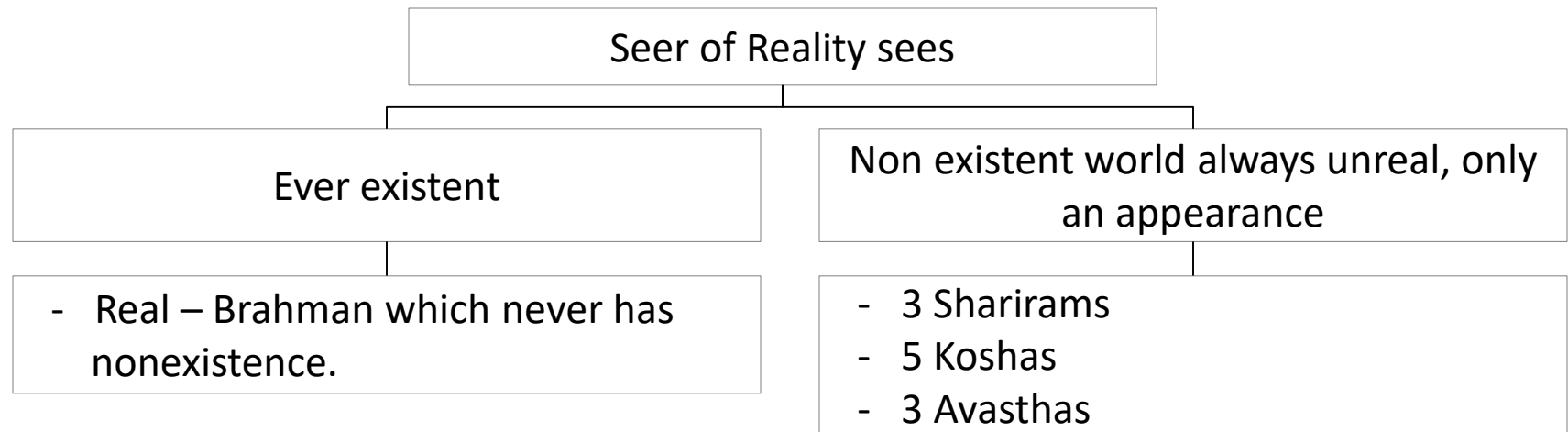
मुक्तलक्षणम्- स्थूलसूक्ष्मकारणात्मकशरीरत्रयविलक्षणं पञ्चकोशविलक्षणं
च स्वस्वरूपं अखण्डाद्वितीयस्वयंज्योतिस्स्वभावानन्दधनब्रह्मरूपेण
यः साक्षादपरोक्षीकरोति करतलामलकवत् स एव मुक्त इत्युच्यते॥

Mukta Understands : Gita

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ ।
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]



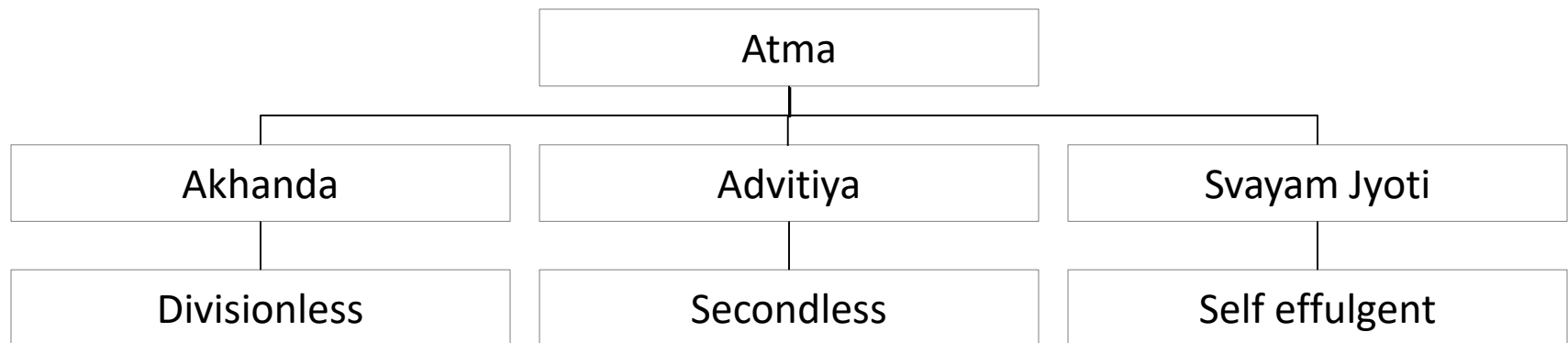
- One who has got Aparoksha Jnanam, knowledge about himself is ever Mukta.
- What is the nature of his self?
- I am different from 3 Sharirams.

| Panchakosha Sharira Trayam | Self |
|----------------------------|--|
| - Observed | - I am observer, Sakshi of Sharira Trayam. |

- I – Sakshi Brahma Rupena Aparokshi Karoti.
- This Sakshi Atma of 3 Sharirams is identical with Sakshi of 3 Prapanchas called Brahman.
- I am Brahman, able to claim without hesitation, reservation, comfortably.
- Like Amalaka – Berri – Nellikai in the palm, cant miss it.
- So easily I claim I am Brahman.
- Nikhila Dukha Nivritti – free from all forms of sorrow.
- Adhyatma, Adibautika, Adideivika, Tapam.
- All sorrows belongs to 3 Sharirams.

• **Shariram not free from problem.**

- Body mind complex always complex.
- I am free from problem.
- Nitya Dukha Nivritti.



- Svabava of Ananda Ghana, pure Ananda, unadulterated Dukham.

- Experiential Ananda belongs to Kosha.
- Ghanam means Svarupa Ananda, Brahman.
- Aham Brahman Aparokshi Karoti.
- Saha Eva Mukta Uchhyate.

Aim of Nishchala Dasa :

- Among 4 categories, Vichara Sagara relevant for only Jingyasu.

Topic 54 : जिज्ञासोरस्मिन् ग्रन्थे प्रवृत्त्युपपत्तिः

The tenability of taking to the study of this text by the seekers of knowledge :

(५४) जिज्ञासोरस्मिन् ग्रन्थे प्रवृत्त्युपपत्तिः - एवं पूर्वोक्तचतुर्विधेषु पुरुषेषु पामरविषयिणौ विषयोपभोगजन्यसुखेनैवात्मानं तृप्तं कृतार्थं च मन्यमानौ वर्तेते। केषाञ्चिद्विषयिणां पारलौकिकपरमसुखेच्छायां सत्यामप्याप्तिसाधनमेव तत्प्राप्तिसाधनत्वेनान्यथा गृहीत्वा तत्रैव ते प्रवर्तन्ते, साधुसङ्गसच्छास्त्रश्रवणादिरूपपरमानन्दप्राप्तिसाधनज्ञानाभावात्तेषाम्। ततश्च पामरविषयिणोः परमानन्दावाप्यर्थं नास्मिन् ग्रन्थे प्रवृत्तिर्जायेत। दुःखहत्यै च न तेषामत्र ग्रन्थे प्रवृत्तिः उपयान्तरे प्रवृत्तत्वात्। तस्मान्निरतिषयसुखावाप्तये आत्यन्तिकदुःखहानाय च पामरविषयिणोरस्मिन्ग्रन्थे न संभवति प्रवृत्तिः। मुक्तस्यापि नास्त्यधिकारोऽस्मिन् ग्रन्थे। ज्ञानी हि कृतकृत्यो मुक्त इत्युच्यते।

- For Jingyasu in Vichara Sagara, Pravirti Pursuit is possible.
- In this manner among 4 groups :

I) Paamara :

- Has no faith in Veda.
- Interested in worldly pleasures.

II) Vishayii :

- Religion for worldly problems – worldly success.
- Satisfied with family, worldly comforts, Truptaha, Akrutaratman.
- Majority.
- Vedanta only for one who has discovered problem of Samsara, otherwise don't introduce medicine.
- Some Vishaii, Religious, talk of Moksha, freedom from Punar Janma.
- Try Moksha by other method, chanting (Complain that ego fattened by Vedanta).
- Without Vedanta want Bhagawan.
- I will manage to get Moksha.
- We have desire for Moksha Ananda, Parama Sukham, Different from Vishaya Sukham.
- They resort to other Sadhanas Nama Sankeertana... meditation, who am I, Kundalini, non Moksha Sadhanam mistaken as Moksha Sadhanam.
- They are all useful for Chitta Shuddhi not Moksha.
- Life long remain in Nama Sankeertana, Radha Kalyanam... allergic to Vedanta.
- Don't get exposed to Gita Shastra Vichara but do only Parayanam.
- Don't know value of spiritual education.
- They will not come to Vichara, remain as superior Vishayii.
- Mumukshu not Jingyasu for removal of Dukham.

- Will not come to spiritual educational program.
- There are many non education spiritual programs.
- One week course in Jeevan Mukti.
- Paamara and Vishayii will not come to Vichara Sagara.
- 4th group – Mukta not Adhikari for Vichara Sagara.
- Prodigies come with Advanced mind set, by Just overhearing neighbours cassette, because of Purva Janma Samskara, become Mukta.
- Gita – Chapter 6
- Jnani is Kruta Akrutjnya – fulfilled, and Mukta liberated, knows Aham Poornaha.

3rd Group :

- Jingyasu is the Adhikari for Vichara Sagara and text Anubandha Chatushtayam.
- Therefore Vichara Sagara is useful, meaningful.

Gita :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsya sarvabhūtēṣu
kaścidarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

नैवास्ति तस्य कर्तव्यान्तरं दृढतराद्वितीयात्मापरोक्षज्ञानवत्वात्।
लीलायाञ्च कालयावनार्थं प्रवृत्तोऽपि नास्त्यस्य ग्रन्थतः प्रयोजनम्।
तस्मान्न मुक्तोद्देशेनाप्ययं ग्रन्थः प्रवृत्तः । किन्तु मुमुक्षुरूपजिज्ञासुमुद्दिश्य
प्रवृत्तोऽयं ग्रन्थः । न तस्यास्ति विशयसुखेच्छा।
निरतिशयभूमानन्दलिप्सया तस्य संसारदुःखजिहासावत्वात्।
नित्यनिरतिशयपरमानन्दप्राप्तिः आत्यन्तिकदुःखनिवृत्तिश्चापरोक्षात्मज्ञानं
विना कर्मयोगसांख्ययोगोपासनादिभिर्न सिद्ध्यतीति विवेको यस्य
सत्सङ्गाज्जायते तस्य जिज्ञासोरद्वैतवेदान्तग्रन्थे प्रवृत्तिर्जायेतैव।

- Jnani has no Sadhana to do, he has Atma Aparoksha Jnanam.
- Dvidhatara – very firm.
- If not Dridha Tatvam, then Brahma Samadhi Abhyasa Rupa Nididhyasanam required.
- If Jnani can't get out of Aham Brahma Asmi awareness, he does not require Nididhyasanam.
- Jnani need not do Vedanta Sravanam.
- If he enjoys Vedanta Sravanam, he does Sravanam as Leela.
- Krishna went to Sandeepani, met Guru as Leela.
- As a relaxation, just to enjoy our glory.

- Vedanta is best entertainment.
- Jnani already in Binary format, does not require Vichara Sagara.
- Mukta not target Audience.
- Text targeted towards Jingyasu Mumukshu, desirous of Moksha.
- Jingyasu knows Moksha can come only through Jnanam.
- For his informed group, Vichara Sagara is being written.
- Jingyasu not committed to sense pleasures.
- Engaged in limited Vishaya Sukham, not obsessed.
- Have desire for Nirathishaya Lipsaya.
- Desire for Boomanda – Brahman.

Chandogya Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ ७.२३.१ ॥
॥ इति त्रयोविंशः खण्डः ॥

yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva
sukhaṃ bhūmā tveva vijijñāsītavya iti bhūmānaṃ
bhagavo vijijñāsa iti || 7.23.1 ||
|| iti trayaviṃśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Nārada replied, 'Sir, I want to clearly understand the infinite'. [7 - 23 - 1]

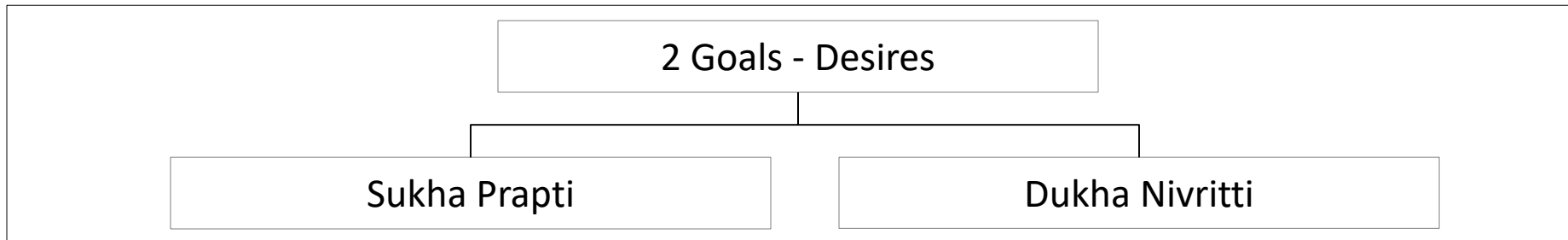
Chandogya Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे
महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa
bhūmātha yatrānyatpaśyatyanycchṛṇotyanyadvijānāti
tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ
tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve
mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: ‘Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.’ Nārada asked, ‘Sir, what does bhūmā rest on?’ Sanatkumāra replied, ‘It rests on its own power—or not even on that power [i.e., it depends on nothing else]’. [7 - 24 - 1]

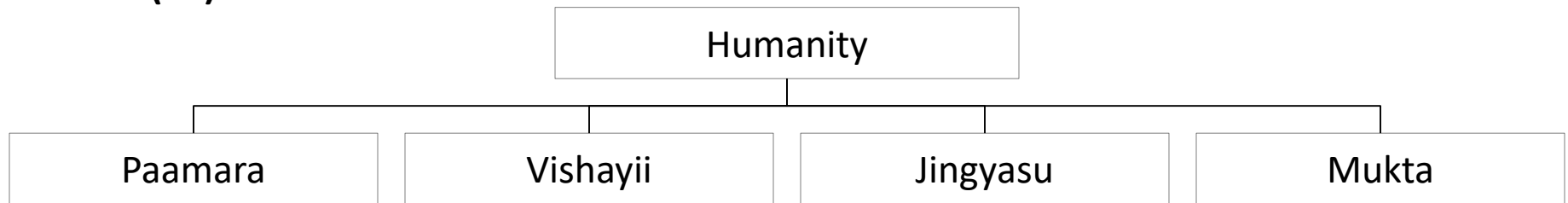
- Nirathishaya, infinite, Absolute with desire to obtain Brahman and eliminate sorrow.
- Jingyasu has desire to remove Atyantika Samsara Dukham totally.



- Possible only through Vedanta, not one of methods, has firm conviction.
- Nitya Nirashaya Sukha Prapti attainment of infinite Ananda and removal of Atyantika total Dukham sorrow.

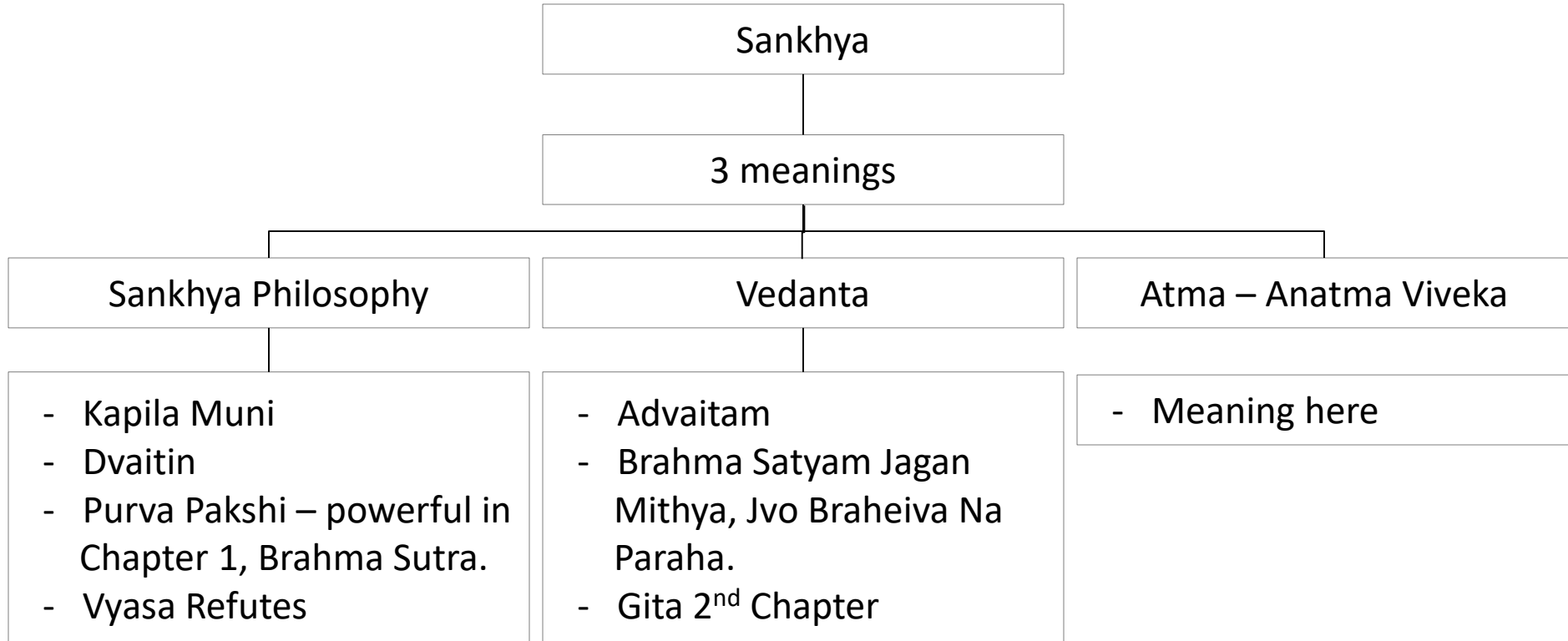
- Aparoksha Jnanam Bina Na Siddanti.
- Aham Brahman Asmi Iti Jnanam.
- Aham Daso Asmi will not give Moksha.
- Soham alone will give liberation.
- This conviction is required.
- **If too much sentimental, emotional, intellect is stifled.**
- Sentimental can't benefit from Vedanta.
- Karma Yogena Na Siddanti but important for Chitta Shuddhi.
- Through Sankhya Yoga, Moksha not possible.

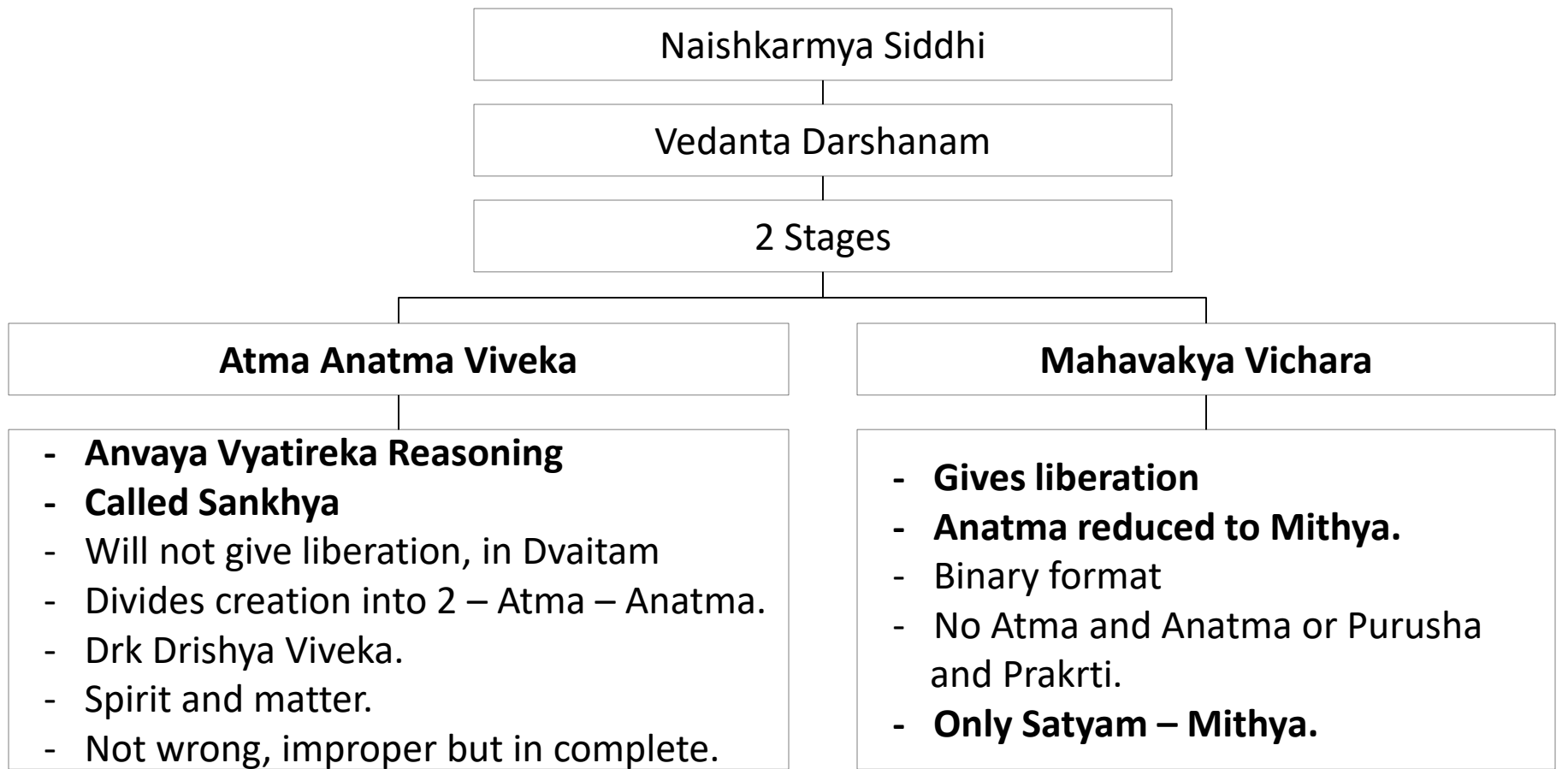
Revision (50) :



- Pamara and Vishayi become Mumukshu but don't know means of liberation.
- Not Anena Sadhana – Sadhyam but Eka Sadhana – Sadhyam.
- Vedanta Jnanam only solution.
- Association with Satsangha, Mahapurusha required for Jnana Prapti.
- Mumukshu does not value Moksha but gets converted to Jingyasu when he values Vedanta.

- Mumukshu seeks Moksha but does not value Shastric study.
- **Developing desire for Punya study requires Punyam in several Janmas.**
- Once Mumukshu converted to Jingyasu, even Vedanta Grantha is sought after.
- Vichara Sagara relevant.
- **Karma Yoga gives Chitta Shuddhi, Upasana Yoga gives Chitta Ekagratha, Jnana Yoga gives Moksha.**
- Sankhya Yoga can't give liberation.





- Discussed in Naishkarmya Siddhi Chapter 3 – Verse 57 & 58.

Naishkarmya Siddhi :

लिङ्गमस्तित्वनिष्ठत्वात् न स्याद्वाक्यार्थ-बोधकम् ।
सदसद्-व्युत्थितात्माऽयम् अतो वाक्यात् प्रतीयते ॥ ५७ ॥

*lingam astitva-niṣṭhatvān na syād vākyaārtha-bodhakam
sad-asad-vyutthitātmā 'yam ato vākyaāt pratiyate*

Since the reason can prove only the existence of the Self, it cannot establish what is signified by the sentence. So, the Self, which is different from the existent and the non-existent, is known through the sentence. [Chapter 3 – Verse 57]

बाह्यां वृत्तिमनुत्पाद्य व्यक्तिः स्यान्नाहमो यथा ।
नर्तेऽन्तःकरणं तद्वद् ध्वान्तस्य व्यक्तिराञ्जसी ॥ ५८ ॥

*bāhyāṃ vṛttim anutpādya vyaktiḥ syān nāhamo yathā
narte 'ntaḥkaraṇaṃ tad-vad dhvāntasya vyaktir āñjasi*

Just as the "I" does not manifest itself without originating the modes of the external objects, even so there is no direct manifestation of ignorance in the absence of the internal organ. [Chapter 3 – Verse 58]

Purva Pakshi :

- Don't need Mahavakya at all.
- Viveka more than enough for liberation.

Gita :

ध्यानेनात्मनि पश्यन्ति
केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन
कर्मयोगेन चापरे ॥ १३-२५ ॥

*dhyānēnatmani paśyanti
kēcid ātmānam ātmanā |
anyē sāṅkhyēna yōgēna
karmayōgēna cāparē || 13.25 ||*

Some, by meditation, behold the Self in the self by the self; others by the Yoga of knowledge (By Sankhy Yoga); and others by Karma-yoga. [Chapter 13 - Verse 25]

- One who gets Viveka by Satsanga because of casual exposure to Vedanta will not get Moksha.
- For Jingyasa – Vichara Sagara relevant.